Πατερ-σχολαστικο-δικαίωσις,

OR

A JUSTIFICATION OF THE FATHERS and SCHOOLMEN:

Shewing

That they are not Selfe-condemned for denying the Positivity of Sin.

Being an Answer to so much of Mr. *Tho. Pierce's* Book, called Αυτοκατάκρισις, as doth relate to the foresaid Opinion.

By HEN. HICKMAN, *Fellow of* Magdalene *Colledge*, OXON.

The second Edition, Corrected and Enlarged.

Nonnulli citius volunt exagitare quod non intelligunt quam quærere ut intelligant: & non fiunt humiles inquisitores, sed superbi calumniatores. Aug. de Tem. Serm. 72.

Solent veritatis hostes suis jactantiis etiam de nihilo theatrum quærere, Calvin in Mar. 9. 14.

Inclamant Puritanos, Puritanos, sed per Puritanorum litera Orthodoxam vulnerant veritatem. D. Abbot referente M. Bolton.

OXFORD,
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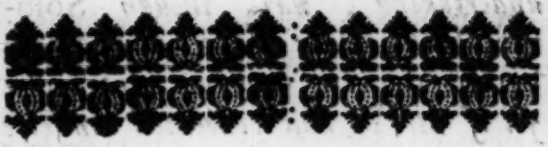

To the reverend and learned the weekely Lecturers at Brackly.

Fathers and Brethren.

Ou will a little wonder to ſee mee in print; more wonder to ſee me medling with a ſubject ſomewhat remote from practice, moſt of all wonder to find me engaging with an adverſary, who drinketh up ſcorning like water, and knowes not how to mention the worthieſt man alive, if of a differing judgment, without contempt: Nor would you ceaſe wondring, if I ſhould tell you, that the mere importunity of friends (which is now made the common vouchee for publications) did put me upon this

undertaking, nay, though Solomon *hath told us* that a good name is better than a pretious ointment; *yet if Mr.* P. *had contented himselfe to give me alone ill names, you would never think it any part of my duty, to scribble so many sheets in my own vindication: but when as I have found a wanton wit doing by all the honest Presbyterians and Puritans as did the heathen persecutors by the primitive Christians, putting them into beasts skins, abusing them with all the odious epithets and aspersions he could scrape together, the one halfe whereof if they should deserve, they were not worthy to live, and when as I have heard that some are too apt to believe those things real, which are the mere chimæra's of his brain, you will not count it an idle expence of time, if I bestow some paines (and very little will serve) to shew the World that he who is so fierce in charging others with blasphemy, doth maintain*

maintain an opinion, on which neceſſarily and unavoydably followes the worſt of blaſphemies, Gods being the Author of ſin, and that the privativeneſſe of morall evill is not a monſter hatched under the wings of a few diſciplinarian zealots; *not* a perfect phantaſie, a mere Scholaſticall notion, *as Dr.* Hammond *is pleaſed to call it*, Fundam. Pag. 178. *But the undoubted opinion of the Fathers and of moderne Divines, as well* Lutheran *as* Calviniſticall, *yea and that in the way which ſome angry Divines now with extream bitterneſſe call* Calviniſme, *the* ancient Epiſcopall Divines worſhipped the God of their Fathers. *Two Artifices I have obſerved ſome violent Spirits of late to make much uſe of, in order to the drawing away of perſons from the opinions in which they have been educated.* 1. *to perſwade them that the opinions they have embraced are but the crude indigeſted notions of ſome*

Presbyterians, so Dr. Jer. Taylor *in the book which should have been called* Pelagius, *or* Socinus Justificatus, *would beare us in hand that he quarrelleth onely with the* Presbyterian *notion of* Originall sin; *and yet to that tract the Stationer hath unluckily joyned another, in which he labours to give as good an account, and make as faire an Apology for his tenet as he can, to an Eminent Prelate of our own Nation, who could as little digest that Chapter in the* unum necessarium, *as the most rigidly Scotized Presbyterian. And I hope none of our own Protestants will be caught with such chaffe. A. 2. Stratagem is this, after they have fathered the assertions against which they declaime, upon Mr.* Calvin, *and his followers, then to Burthen them with such horrible consequences, as cannot by any true rules of reason be deduced from them, as if they were contrary to the* Holinesse, Mercy, Justice of God, as if they introduced

ced fatall necessity, and opened a gap to all manner of Licentiousnesse. *As in the first design they do unwittingly befriend the Presbyterians, by giving the people occasion to think that they onely are the men,* who would contend for the faith once delivered to the saints; *so in the latter they do (whether wittingly, or unwittingly they best know) befriend the Synagogue of Rome; for as* B. Carleton *saith well:* Pag. 62. What greater pleasure can a man procure to the Enemies of the truth, than to speak evill and odiously of those men whose service God hath used, and made them excellent instruments to make the truth known unto us? Some take it for a sign of such as are looking towards Popery, when they offer such a service to the Papists, as to speak evill of them who have been the greatest Enemies to Popery, the greatest propagators

of the truth: *Or if this be rejected as comming from one who was* in solo episcopatu non puritanus, *let us heare an English Jesuite who in a booke inscribed*, A direction to be observed by *N.N.* and printed 1636. p. 20.22. *thus takes his advantage*: to speak truth, what learned judicious man can after unpartiall examination embrace Protestantisme which now waxeth weary of it selfe? Its professors declare themselves to love temper and moderation; allow of many things which some yeares agoe were usually condemned as superstitious and Antichristian: and are at this time more unresolved where to fasten, than in the infancy of their Church: for doe not the Protestant Churches begin to looke with another face? their wals to speake with another language? their preachers to use a sweeter tone? their annuall publick Tenets in the Universities to be of another stile and matter? their books

to

to appeare with titles and arguments, which once would have caused much scandall among the brethren? their Doctrine to be altered in many things, and even in those points for which their progenitors forsook the then visible Church of Christ? their 39 Articles, the summe, the Confession, and almost the Creed of their faith are patient, yea ambitious of some sense wherein they may seeme to be Catholick? to alleage wife and children in these daies, is but a weak plea to compasse a benefice. Fiery Calvinisme, once a darling in England is at length accounted Heresie, yea and little lesse then Treason: Men in word and writing willingly use the once fearfull names of Priests, Altars: nay if one doe but mutter against the placing of the Altar after the old fashion, for a warning he shall be well warmed with a COLE from the ALTAR &c.

I have tooke occasion so farre

as

as my Antagonist offered it to make bare both these fallacies, and to that end have scarse made use of any testimony, but such as he dares not call Presbyterian. If at any time I seeme to depart from that meeknesse of Spirit, which is required in a Minister, I shall desire it may be considered not onely what is fit for mee to speak, but what is meet for him to hear. If I were to mention their fact, who took the reliques of Peter Martyr's *wife's carkase out of the grave, and after buried them in a dunghill, would you not allow mee to call it, unchristian, and inhumane? And shall I be permitted to put no vineger in my Inke, when I am to write of one, who hath taken the far greater part of our Protestant writers out of those beds of honour, in which the Church hath laid them, and made their graves amongst blasphemers? are the keenest words to keen for a* reformed Bolsec? *an* English Feuardentius?

dentius? *And hath not Mr.* P. *ſhewed himſelf ſuch? Come out of your duſt, ye ancient records, and ſhew us if you can, ſince Mr.* Mountagues Appeale, *any peece written by a Proteſtant Divine, ſo full of bitter girds, and ſcurrilous gibes, againſt the great inſtruments of our Reformation, as the late* Ἑαυτεξουσιάζων and Αὐτοκατάκρισις *are: But I know how hard it is for one who hath been ſo courſely and undecently dealt with as I have been, not to exceed bounds; if you find me ſo to have done, be not ſo cruelly mercifull as not to call me to repentance. And for your ſelves*, Let your moderation be known to all men, the Lord is at hand. *The reproaches wherewith you are reproached, are no other than ſuch as the old Puritanes* (of whom the world was not worthy) *were exerciſed with. Let me alſo mind you of the grave and ſeaſonable counſell, which* Galba *gave to* Piſo. Nero a peſſi-

mo

mo quoque desiderabitur, mihi & tibi providendum est, ne etiam à bonis desideretur: *The Episcopal government, as it was exercised in your County, will be desired by the bad, let not the good wish it restored also, for any Church Government is better than no Church Government, a promiscuous admission to the Sacrament is more desireable than a totall disuse of that most blessed ordinance. If you will but put in practice the rules you pitched upon when you were first about to enter into an association with your Brethren, you shall as little need to fear the spleen of him who calleth your ordinations Prankes, as the clamour of those who call your Churches* Antichristian: *That the word of the Lord may run and be glorified among you*: That God would open unto you a door of utterance, to speak the Mystery of Christ, *for which you endure contradiction of sinners, and that when your work is*

 done

done in this life you may enter into your Masters glory *is the humblest prayer of*

The unworthiest of your fellow labourers *H. Hickman.*

Magd. Colledg.
Nov. 22th. 1658.

A Preface to the Reader.

Christian Reader,

ALthough I never saw Mr. *Peirce* his face, yet so much have I been taken with that rich vein of Rhetorick, which runnes through all his Writings falling under my eye, that those few friends, in whose common acquaintance we meet, will testifie, I have not mentioned his name without those Prefaces of respect which are due to a Scholar: Nor hath his debasing me to the dunghill of Doltisme, put me under any temptation to detract from the credit and reputation, which he hath acquired unto himselfe, among

our

our young Gallants, by putting the good Greek and Latin of the old Philosophers into as good English, in his Practicals, by abusing Mr. *Bar.* with Drollery, as handsome as ever drop'd from the Pen of *Ben. Johnson* in his Polemicals. But as Bees are sometimes drowned in their Honey, so is his Logick in his Rhetorick; the body of his Proofs being as poor, and lean, as the garnish of his words, and margin glorious; his stuffe as meane, as his dressing rich. And therefore I reckon him many waies unfortunate in choosing the tremendous mystery of Reprobation for his first publick Essay. *Eccius* indeed in his *Chrysopas.* where he entreateth concerning Reprobation, saith, he did choose it, as an idoneous subject, *in quo juveniles calores exerceret.* But that Mr. *P.* a person professing to be of that party by whose

means

means a declaration was procured, injoyning silence in these points; to be an admirer of Bishop *Montague*, who in his first Visitation made this one Article of Enquiry; *Doth your Minister commonly, or on set purpose, in his popular Sermons, fall upon those much disputed, and little understood Doctrines, of Gods eternall Predestination, of Election precedaneous, of Reprobation irrespective without sinne fore-seen, of Free-will, of Perseverance, and not falling from Grace, points obscure, unfoldable, unfordable, untractable, at which that great Apostle stood at gaze, with, O the height, and depth of the riches of the wisdom and knowledge of God, how unsearchable are his judgements, and his wayes past finding out*, Rom. 11.31. That Mr. *P.* should sport his fancy in these troubled waters, wherein so many have made shipwrack of faith and a good conscience, would seem strange to me:

 But

But that I am fallen into an Age in which I have learned to admire nothing, not so much from any knowledge I have attained unto of the causes of things, as from the multitude of strange effects.

But, that aly: I had long since learned, that the foresaid Declaration was never intended to bee a two edged Sword, was never procured out of any charitable designe, to settle the Peace of the Church, but out of a politick designe, to stop the mouthes of the Orthodox, who were sure to be censured, if they at any time declared their minds, whilst the new upstart Arminians were suffered to Preach and Print their Heterodox notions without any controule. lest in this I should be suspected of partiality, or falshood, I will quote the words of the most Noble Lord *Faulkland*, in his Speech to the House of Commons printed, Anno 1641. For

Thom.

Thom. Walkely, Pag. 5. 6. *Mr* Speaker *in this they have abused his Majesty as well as his people; for when he had with great wisdome silenced on both parts those opinions, which have often tormented the Church, and have, and will allway trouble the Schooles, they made use of this Declaration to tye up one side, and let the other loose; whereas they ought either in discretion to have been equally restrained, or in justice to have been equally tolerated, and it is observable, that the party to which they gave this licence was that, whose Doctrine, though it were not contrary to Law, was contrary to custome, and for a long while in this Kingdome was no ofter preached then recanted.*

If Mr. *P.* have for the time past (what he tells us for the future he resolves) bestowed onely his times of *leisure* and *diversion* upon these disputes, he is the more excuseable: But if whilest he hath been throw-

ing stones at Mr. *Bar.* head; his Children have wanted their bread, or have been fain to take it divided to them by a more unskilfull hand then his own: Then hath he put something on his *doomesday booke*, which I wish he may have time to take off by repentance, before he goe away and shall be seen no more: and let him take this counsell from one (who though constrained to dissent from his opinion, is a cordiall friend to his Person) quickly to *kisse the Sonne*, who must needs be offended with him for his hard speeches used against those precious Divines beyond the Seas, scarce to be *equalled* by any now alive, or to be *excelled* by those in any *Calendar*.

So little do I delight to have my fingers in the fire of contention, that I have meddled with nothing in his αὐτοκατάκρισις, but what I my selfe am at least by him thought, to be concerned

cerned in. Whether I be *supra*, or *sublapsarian*, or neither in the Doctrine of reprobation, and the controversies depending thereon none know, or can pretend to know, from any thing they have heard me say in the Pulpit: and if I have not thought meet to make these things a Pulpit businesse, why should I declare my mind about them from the presse? If my opinion be *in some particulars singular*, then perhaps it may be my duty to *have my knowledge to my selfe*; if in all things I agree with others of the Calvinisticall persuasion, I must then, before I write once, consider twice whether I can say any thing that others have not said before in most full and ample manner: for he had need be very prodigall of his credit, who in such a curious and inquisitive age as this, will serve up his Reader with onely a dish of twenty times sod-

den coleworts. Yet because I am brought upon the stage, and because Mr. *P.* hath thought meet to blast me with the utmost expression of his hatred, the title of *Calvinist* and *Puritan*, and because I find some to make use of this *Ivybush* to role in *customers*, that they *are obedient Sons of the Church of England*. I shall beg thy patience (good Reader) whilst I shew that not the Remonstrant, but the Contra-remonstrant opinion hath been the Doctrine of the *Reformed Church* of *England*, and that the *Countenancing* of *Arminianisme* with us, is no older than Bishop *Laud*, and Bishop *Mountague*, who are but of *yesterday in comparison*. But do not these men much forget themselves whilest they appeale to the *Church* of *England?* Was it not the Church of England that in her 35th Article did legitimate the books of homilies, and are not such words to

be

be found in the homily against the *Peril* of *Idolatry*: *The image of God Father, Son, or Holy Ghost, either severally, or the images of the Trinity, be by the Scriptures expressely forbidden, and condemned, as appeares by these places, Deut.4. Isa.40. Acts 17. Rom. 1. Vide ibidem plura.* How then was the late Archbishop an obedient Son of the *Church* of *England*, who put Mr *Sherlfield* a Bencher of Linc. Inne, and Recorder of *Sarum* to so much cost, and a disgracefull acknowledgment of his fault, and caused him to be bound to his good behaviour, *for taking down a glasse Window, in which there were made no lesse then sewen pictures of God the Father in forme of a little old man, clad in a blew and red coat, with a Pouch by his side about the bignesse of a Puppet.* Yea I have heard it from a Gentleman of good repute, *that the Archbishop then justified the Pictu-*

ring of God the Father, in forme of an old man, out of that place of Daniel, where God is called the ancient of daies. Nay Bishop *Lindsey*, one of the Archbishops great Creatures, was not ashamed to say? *That none but ignorant Calvinist Bishops did put down Altars at the beginning of the Reformation; and that they were worse then Jesuites: that he was much offended with the Homily's against the Perill of Idolatry, against setting up of Images in Churches; that he would have these Homilies put out of the Homily book, and wondred why they were suffered to continue in it so long.*

This was attested upon oath by Mr *Peter Smart*. Dr *Featley* also deposed that Dr *Bray* the foresaid Archbishops Chaplaine and Licenser caused to be expunged out of his sermons a clause against worshipping of images cited out of the very Homily against the perill of Idolatry. So little reverence had they to the most author ised

thorised writings when they could not be reconciled unto their beloved private notions.

Was it not the Church of England, who by her Lords Spirituall in the upper house, and her whole convocation, in the Act for the subsidy of the Clergy, 3°. *Jacobi*, defined the *Pope to be the* Antichrist? was it not Bishop *Andrewes* positive opinion that the Pope is *Antichrist?* was it not Archbishop *Whitgifts* commencement assertion 1569. *Papa est ille* Antichristus? was not this also positively asserted by Archbishop *Usher*, and proved by King *James?* and must they now be called the onely obedient Sons of our Church, who study by all their Learning to take off that ignominious name from the Pope, and fasten it upon I know not whom?

See more of this in Dr Bernards first Discourse of Babylon Rev. 18.4. being the present see of Rome.

Was it not the Church of England who in her 9th Article speaks so plainly concerning Origi-

nall

all sin, *That it standeth not in following of* Adam, *as the Pelagians doe vainly talke, but is the fault and corruption of the nature of every man, that naturally is engendred of the off-spring of* Adam, *&c.* And must he now that set forth the *unum necessarium*, than whom *Pelagius* himselfe could not be more Pelagian, be resorted unto and reputed as an Oracle, by those who glory in nothing more then in beeing old *Eliz. Protestants.* O that those who have any zeale for the Religion sealed by the blood of our Martyrs, defended by the pens of our Divines, the swords of our Soldiers, established by the Law of our Nation would consider what I write: But these are *Parergae's* to our grand design, which was to find out the opinion of the *Church* of *England* in the matters debated betwixt the Remonstrants, and Contra: remonstrants: for the carrying on whereof, it will

will not be amisse to consider our Church in a twofold capacity, before our generall Reformation; & after it. Before the generall Reformation in whom should we seeke our Church but in our Martyrs and confessors? who did witnesse against the Synagogue of Sathan: what were the opinions of *Wichliffe*, we can scarce find but in the History of Papists, who would be sure to make him as odious as they could tell how to draw him; but by their laying it to his charge, *that he brought in fatall necessity*, that he *made God the author of sin*, we may make a probable ghesse that there was no disagreement betwixt him and Mr. *John Calvin*. For the dayes of King *Henry* the eight we have through speciall providence some works of Mr *William Tyndall*, Mr *John Frith*, Mr. Dr. *Barnes* preserved, which are all bound up together, and put forth by *John Day*: 1563. Mr *John*

Fox

Fox (than whom *Magd. Coll.* hath ſcarce ever had a member, of whom ſhe may more juſtly boaſt) putting a large preface, in which he ſtileth them the *chiefe ring-leaders of the Church of England.* How point blank they ſpeake for the things that now are called Calviniſtical errors, may be ſeen with a little labour, if any one will look upon the index, though he that will read the book it ſelfe once over for my ſake, will read it over twice for his owne. Come we to the more conſpicuous eſtate of our Church, when Kings and Queens have vouchſafed to be nurſing Fathers and Mothers to it, when ſhe hath ſpoken to her members by the 39. Art. Homilies, Liturgies, Catechiſmes, theſe we will conſult that we may be ſure, if it be poſſible to know her mind. The Articles were firſt agreed upon in the Convocation holden in the Reign of *Edward* the ſixt 1552.

confirmed

confirmed and repromulgated ; Anno 1562. ratified by King *James*, 1604. and by King *Charles*, 1628. Some little variation there is in the ſeverall editions of them, about which I mind not to trouble my ſelfe, ſeeing the 17th Article is the ſame in all; the words are as followeth: *Predeſtination to life, is the everlaſting purpoſe of God, whereby before the foundation of the World laid, he hath conſtantly decreed by his counſel ſecret to us; to deliver from curſe and damnation thoſe whom he hath choſen in Chriſt out of mankind, and to bring them by Chriſt to everlaſting ſalvation, as veſſels made to honour. Wherefore they which be endued with ſo excellent a benefit of God, be call'd according to Gods purpoſe, by his Spirit, working in due ſeaſon; they through grace obey the calling; they be juſtified freely: they be made ſons of God by adoption; they be made like the image*

of his onely begotten Sun Iesus Christ; they walk religiously in good workes, and at length by Gods mercy they attaine to everlasting felicity, &c.

Nor can any one that reads the common prayer booke with an unprejudiced mind choose but observe divers passages that manifestly make for a personall, eternall election. That which may be collected out of our Homilies I will not transcribe, seeing the booke is commonly to be had. Let me only minde those, who are not wont much to deal in any books but our new Pamplets, of a Catechisme made by *John Ponet* Bishop of Winchester set forth by Authority for all Schoolemasters to teach in King *Edw.* 6. dales, the very year after the composing of the publick Articles, the King after he had committed the Diligent perusall of it to certaine Bishops and learned men, whom he did much esteem, and they had certified

that

that it was agreeable to the scriptures, & statutes of the Realm, prefixed his royal Epistle, wherein he commands and chargeth all Schoolmasters whatsoever within his Dominions, as they did reverence his Authority, and as they would avoyd his royal displeasure, to teach this Catechisme diligently and carefully, *&c.* In that Catechisme, how doe Master and Scholar plainly declare themselves to be no friends to any of the Tenents which Mr. *P.* contends for?

If this Book be not at hand, let the Bible printed by *Rob. Barker*, *Anno* 1607. be consulted, and at the end of the Old Testament, there will be found certaine Questions and Answers touching the Doctrine of Predestination, which are as full and punctuall against Arminianisme as may be.

But lest all this should not be thought evidence sufficient, we will produce

produce our Arguments to prove the Church of *England* not to bee Arminian; and if not Arminian; much lesse could she account Antiarminianisme blasphemy.

1. Who were the Composers of our 39 Articles? were they not all the Disciples and Auditors of *Martin Bucer* and *Peter Martyr*? or at least such as held consent with them in Doctrine? D. *Alexander Nowel* was Prolocutor of the Convocation in the time of Qu. *Elizabeth*. And whether he had any Communion with Arminians, let his Catechisme speak, I mean the English one, dedicated to the two Archbish. *To the Church do all they properly belong, as many as do truly fear, honour, and call upon God, altogether applying their minds to live holily and godly, and which putting all their trust in God, do most assuredly looke for the blessednesse of eternall life, they that be stedfast, stable, and constant*

stant in this faith, were chosen, and appointed, and (as we terme it) predestinated to this so great felicity, pag. 44. *and* (paulo post) *the Church is the body of the Christian Commonweale*; i. e. *the universall number and fellowship of the faithfull, whom God through Christ, hath before all beginning of time appointed to everlasting life.* Shall we think that he, and others engaged with him in the same *Convocation*, were so ignorant, that they understood not what they put into the Articles? or so infatuated by God, as to put in things that were quite contrary to their own judgement?

If the Church of *England* did consent to the opinions commonly called Arminian, how came she to dispose of her places of greatest influence and trust, to such as were of a contrary perswasion? no places in our Church are more considerable for leavening the Clergy than

the Archbishoprick of *Canterbury*, and the two Chaires in the University, both these have been occupied by those who detested Arminianisme as the shadow of death. *Parker*, *Grindall*, *Whitgift*, *Bancroft*, *Abbot*, are all known; particnlarly in the time of Bishop *Bancroft*, came forth the book, called, *The Faith, Religion, Doctrine professed in the Realm of England, and Dominions thereof*; said in the Title page *to be perused, and by the lawfull authority of the Church of* England, *allowed to be made publick*. Let Mr *P.* or any one for him name the Dr. of the Chaire in *Oxon*, that did not *totis viribus*, oppose such a Platform of Gods Decrees, as men would fain obtrude upon us now. In Cambridge indeed we may find one Dr *Overall*, who may be suspected a little to Arminianize, but his opinion is disliked by Mr *Playfer* in his *Apello Evangelium*, and therefore

fore is not that which Mr. *P.* stickleth for. In the Conference at *Hampton* Court, he did declare himselfe against the totall, or finall falling away of Gods elect: And would Mr. *P.* but come over to us in the point of Election, and Gods invincible working on the hearts of his chosen ones, we should soon agree, or else very easily beare with one another in our differences.

3. If Mr *P.* go the way that the Church of *England* hath taught him, how came it to passe, that as many as trod the Arminian path, were wont to be suppressed and censured, so soone as they beganne to discover themselves? Who is such a stranger in the History of the University, that hath not heard of *Barrets* Recantation, made in the University Church, 10. of *May* 1595? And these are the words of the Order, appointing him that penalty, *Habitâ maturâ deliberatione, nec non visis*

& diligenter examinatis positionibus prædictis, quia manifesto constabat positiones prædictas errorem & falsitatem in se continere, nec non aperte repugnare religioni in Ecclesia Anglicana receptæ ac stabilitæ, ideo judicaverunt, &c. See more in Mr *Tho. Fuller.* *Peter Baro*'s Arminianisme cost him the losse of his place, and which was worst, lost him the Affections of the University. Mr *Edward Sympson*, a fine Critick, preached a Sermon before King *James* at *Royston*, taking for his Text, *Joh. 3.6. That which is born of the flesh is flesh*: hence he endeavoured to prove, that the Commission of any *great sinne* doth extinguish *Grace*, and *Gods Spirit* for the time in man. He added also that S. *Paul* in the seventh Chapter to the *Romanes*, spake not of himselfe, as an *Apostle* and *Regenerate*, but *sub statu legis*. Hereat his Majesty took (and publickly expressed) great distaste; because *Arminius* had

had lately been blamed for extracting the like exposition out of the Works of *Faustus Socinus*; whereupon hee sent to the *two Professors* in *Cambridge* for their judgement herein, who proved, and subscribed the place, *ad Rom.* 7. to be understood of a *Regenerate man*, according to St *Augustin* his latter opinion in his *Retractations*; and the *Preacher* was enjoyned a *publick recantation* before the *King*; which was performed accordingly.

Mr *Mountagues* Appeale had almost been strangled in the womb by Archbishop *Abbot*. When it saw light, how exceedingly it was disliked, may appeare by the severall Answers made to it by Bishop *Carleton*, Dean *Sutliffe*, Dr *Featly*, Mr *Yates*, Mr *Wotton*, all Episcopall: Presbyt. Mr *Francis Rouse*: Independ. Mr *Henry Burton*. Nor doe his Respondents object any thing more than his dissent from the Do-

ctrine of the Church of *England*. He was censured for it by the Parliament: Mr *Pim* from the Committee for Religion made this Report to the House of Commons, *April* 18. 1626. *That he had disturbed the peace of the Church, by publishing Doctrines contrary to the Articles of the Church of England, and the Book of Homilies; that the whole frame and scope of the booke was to discourage the well affected in Religion from the true Religion established in the Church, and to encline them, and as much as in him lay, to reconcile them to Popery.* Let me here insert an Order made by the House of Commons, 28. *Jan.* 1628. after a large Debate: *We the Commons now assembled in Parliament, do claim, professe, and avow for truth, the sense of the Articles of Religion, which were established in Parliament, 13. Eliz. which by the publick Acts of the Church of England, and the generall and currant*

- exposition

exposition of the Writers of our Church, have been delivered to us; and we reject the sense of the Jesuites and Arminians, and all other wherein they differ from us. If any one shall be desirous to know why we meet with no censures of Arminianisme in *Oxon?* the answer will be, that this was not because she had lesse zeale against that error than her Sister, but because her members either were free from it, or else kept it to themselves. Yet I could tell him of Dr *Howsons* suspension for flurting at Mr *John Calvin.*

Mr Gabriel Bridges *his case is so pertinent and full, that I could not but cause it to be transcribed out of the Register, and here inserted.*

On Munday the 20th of *February* 1622, *Gabriel Bridges* Master of Arts and Fellow of *Corpus-Christi Colledge* in *OXFORD*, was convented before the right worshipfull Dr *Peirs* Vice-

chancellor: Dr *Raulinson*; Dr *Prideaux* Regius Professor in Divinity, Dr *Anian*: Dr *Fell*: Dr *Iles*: Dr *Parker*: Dr *Pinke*; and was there charged by them all with false and offensive Doctrine, by him the said Mr *Bridges* preached in St *Maries* Church in the UNIVERSITY of *OXFORD*, on the 19 day of *January* last, being Sunday, in the afternoon of the same day, 1. Concerning *Gods Absolute Decree*, 2. *Universall Grace*, 3. And *Free-will*, And therefore was thus censured, by the Vicechancellor, the Regius Professor, and all the rest of the Doctors above named, with unanimous consent: That he should recant the foresaid Doctrine in the Convocation house, and acknowledg that he is heartily sorry for preaching the same, and that he should promise hereafter to maintaine nothing but *that which is consonant and agreeable, to the Doctrine and discipline of the Church of England*, And was enjoyned

joyned to be ready in Testimony of his sound opinion touching these points, in the Divinity Schoole, to maintaine these two *Theses* for his Degree to be Bachelor of Divinity, *viz.*

Decretum prædestinationis non est conditionale.

Gratia sufficiens ad salutem non conceditur omnibus.

And that he should answer sometime this terme, according to the appointment of Dr *Prideaux*, Regius Professor in Divinity.

The Submißion of Gabriel Bridges *in the Convocation house*, 23 *of* January 1622.

Whereas I *Gabriel Bridges* on Sunday the 19th of *January* last, in the afternoone of the same day, in St *Maries* Church in this University, did Preach false and offensive Doctrine, concerning, 1. *Gods Absolute Decrees*: 2ly. *Universall Grace*; And

3ly

37. *Free-will*, I do now hereby recant the same, and am heartily sorry that I have offended thereein, and do promise hereafter to maintaine nothing but that which is consonant and agreeable to the Doctrine and discipline, of the Church of England. And am very willing and ready, according as I am enjoyn'd, in Testimony of my sound opinion touching these points, to maintaine these two *Theses* in the Divinity Schoole for my Degree, sometime this terme.

Decretum prædestinationis non est conditionale.

Gratia sufficiens ad salutem non conceditur omnibus.

4. How comes it to passe, that those who now follow *Arminius*, did heretofore follow Mr *Calvin?* Dr *Jacksons* Questions *in vesper:* 1622. were, *An peccatum originale liberum arbitrium in Adamo, & ipsius posteris penitus extinxit?* Affirm: *An voluntas*

voluntas hominis lapsi sit libera, quoad actum conversionis ad Deum? Neg. And whose these were 1627: *An prædestinatio ad salutem sit propter prævisam fidem?* Neg. *An prædestinatio ad salutem sit mutabilis?* Neg. *An gratia ad salutem sufficiens concedatur omnibus?* Neg. Mr *P.* knowes, if he knowes who admitted him a Demy. Nay he himselfe confesseth, that he holdeth not the same opinions that he did when he first commenced Master. What did not the Parents, Masters, Tutors of these persons know what the Doctrine of the Church of *England* was? or were they some schismaticall Puritans, who instructed them in a doctrine contrary to what is establisht by Law? I hope they will not so blemish their education; yet doe they not strangely blemish the Church her selfe? For if she did verily apprehend these *Geneva* Doctrines to be so contrary to the glo-

ry

ty of God, and the power of godlyneſſe, why hath ſhe not in ſome Convocation declared the miſchievouſneſſe of theſe tenents, and warned her Sonnes againſt ſuch Catechiſmes and Syſtems of Divinity as do contain them? Why hath the *Practice of Pietie*, *Perkins his Principles*, *Balls Catechiſme*, with divers others been ſo often printed?

5. If the Church be ſo cordially for Arminianiſme, how came it to paſſe that King *James* ſhould be ſo very ſolicitous to have it weeded out in other Churches? Did he not put the States upon calling an Aſſembly to condemne *Epiſcopius* and his party? Did he not ſend ſome of his Divines of ſingular Piety and parts to ſit in that Aſſembly? charging them not to agree to any thing contrary to the Church of *England*, and yet rewarding them at their returne, when they had ſuffraged to the *Contraremonſtrants*. Did not he

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exclaim against the impudence of *Bertius*, for saying that his Doctrine of the Apostasie of Saints was agreeable to the Doctrine of our Church? Doe but observe how Mr *P.* strives to get out of your hand, though you think you have him fast: *Div. Puri.* p. 6, 7. *Although King James in his younger years had imbibed and suckt in, even before he was aware, that Presbyterian opinion of the Genevizing, Scotish Kirk (which no man living will think strange, who knowes the place of his birth and his education) yet in riper and wiser years, he found so great reason to retract and abjure his former error, that he readily accepted of Bishop* Mountagues *Appeale, and commanded it to be Printed, and to be dedicated also unto his royall selfe, when even this was the Doctrine Appealed for, that the children of God may fall away, according to the tenour of our sixteenth Article, which the King perceiving to be the words and*

mind of the Church of England, *and that* Bertius *had discerned it a great deal sooner than himselfe, he did not think it below him to grow in knowledge and wisdome as well as yeares.* The very mentioning of B. *Mountague* makes him talke like a Dictator rather than an Historian. B. *Mountague* saith in his Appeale, lest the *Lambeth* Articles should too much stand in his way, *that they were afterwards forbidden by publick authority:* But Mr *Thomas Fuller*, Book 9. p. 231. makes himselfe a little merry with the Learned man: *When, where, and by whom this prohibition was made, he is not pleased to tell us: and strange it is, that a publick Prohibition should be whispered so softly, that this author alone should heare it, and none other to my knowledge take notice thereof:* Such another Winter tale hath Mr *Pierce* told us: King *James* changed his judgment: when, or where, how many monthes or

years

years before his death? of these not a tittle. Doth he think that so unlikely a change will bee believed without very strong proofs? I can prove that not above a month before he dyed, giving directions and instructions to two Divines, having occasion to touch upon the treatises of St *August.* that are extant in the 7 Tome, he stiled them St *Augustins Polemical Tracts against the Hereticks that agree with our Arminians, and presently calling to mind their proper name, termed those Hereticks Pelagians. Vid. Frat. Parallels.* Now though some people, who will be prating about what concernes them not, doe talke perilously about some poyson given to the King, not long before his death, yet that the poyson was the Arminian errors, I never heard or dreamed.

I confesse when men after their death are said to have changed their minds in points of which all their life

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they were most zealous assertors, I do much suspect the report, with what confidence and particularity soever it be made: when *Beza* was but supposed to be dead, letters were divulged that he had a little before his death recanted his religion, in a full assembly of the Senators of *Geneva*, beseeching them that if ever they would be saved, they should renounce *Calvins* errors, and betake themselves to the profession of the Romish Faith; that for more full testification of his unfeigned conversion, after his death he desired them to send for, and to be advised and directed by the Jesuites; that hereupon the Pope had appointed the Bishop of *Geneva* to absolve *Beza*, and other learned men to goe to *Geneva*, and consider of the businesse, and deale with the inhabitants, if any were more backward, about points and articles of Religion in question; and the relator saith, that he himselfe was one appointed by the Pope to in-

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ſtruct the citizens of *Geneva*, and that the Landgrave of *Heſſen* beeing ſcared with this newes; ſent meſſengers to *Geneva*, who after their returne confirmed all this to be true. And yet all this while *Beza* was alive preaching againſt the Romiſh ſuperſtition, and wrote a booke for the detection of this ſhameleſſe lie, entituled *Beza Redivivus*. How Dr *King* was traduced in this kind by a worthleſſe pen may be ſeen in Mr *Maſon* againſt *Æquivocation* pag. 206 to 217 to prevent ſuch ſlander after Death: Dr *John Rainolds* was deſired by his friends to make in his laſt ſickneſſe a confeſſion of his faith, which weakneſſe not permitting him to doe, he ſubſcribed a forme of confeſſion framed by them in generall and few words, the whole tranſaction is recorded by the ſame author pag. 203. 204. ſome ſuch courſe had eaſed us of all this trouble concerning King *James*, and Biſhop *Uſher*. But I miſtake my ſelfe, King

James two or three daies before his death was desired to declare his faith, and what he thought of those books he had written in that kinde, *he repeated the Articles of the Creed one by one, and said, he beleeved them all as they were received and expounded by that part of the Church Catholick that was here established in England; and said with a kind of spightfulnesse and vivacity that whatever he had written of this faith in his life, he was now ready to seale with his Death*; *Bishop Williams* in his *Funerall Sermon*.

Will Mr *Pierce* say that he had written nothing against Arminians, or that in the aforesaid speech he had some mentall reservation, or that the phlegme did stop his speaking just when he was about to except what had dropped from his royall pen against Remonstrants.

Now let us heare what proofe Mr *Pierce* hath that he changed his opinion, it may be put into this Syllogisme.

logiſme. If King *James* moſt readily accepted of Biſhop *Mountague's* appeale and commanded it to be printed, and to be dedicated unto his royall ſelfe, then King *James* repented of what he ſaid and did againſt *Arminius* and *Bertius:* but King *James* did &c. *Ergo,* I may deny the minor as well as Mr *Pierce* denys ſome matters of fact related by the *Geneva* Divines, and indeed it is not probable that the King ſhould command any book written by a private ſubject to be dedicated to himſelfe. Princes do not uſe to beſpake Dedications: it is favour and condeſcenſion enough if by mediation they will owne and countenance them: but as to the conſequence of the major, how it will be proved cannot I deeme. Mr *Mountague's* booke called the *Gagge* was charged to containe in it Popery and Arminianiſme, he writes an Appeale in which he pleadeth not guilty. This booke the King allowed to be dedica-

ted to him, must not he have an omnipotent Logick, and deduce *quidlibet ex quolibet*, who can hence inferre that the King changed his opinion touching *Arminius* and *Bertius*, or the Doctrines by them taught: it doth not appeare that he read the book: but admit he had read the book might he not upon approving many things in it especially those against the Puritanes give way to the dedication, and yet not own every opinion in it as his. Doth he that admits and approveth of an appeale *eo nomine* make himselfe a party with the Appealant? That the Divines employed at that venerable Synod never changed their mind, is beyond all doubt. Hear Bishop *Hall* and Bishop *Davenant* in their Letters to one another. Bishop *Hall: Yea as if this calumny was not enough, there want not those whose secret whisperings cast upon me the foule aspersions of another sect, whose name*

name is as much hated, as little understood. My Lord, you know I had a place with you (though unworthy) in that famous Synod of Dort, *where (however sicknesse bereaved me of the honour of a conclusive subscription) yet your Lordship heard me with equall vehemence to the rest crying downe the unreasonablenesse of that way. I am still the same man, and shall live and die in the sufferage of that reverend Synod, and doe confidently avow, that those other opposed opinions, cannot stand with the Doctrine of the Church of* England. Bishop Davenant *replyeth. As for the aspersion of Arminianisme, I can testifie, that in our joynt employment at the Synod of* Dort, *you were as farre from it as my selfe. And I know that no man can embrace it, in the Doctrine of Predestination and grace, but he must first desert the Articles agreed upon by the Church of England: nor in the point of perseve-*

verance, but he must vary from the common Tenet and received opinion of our best approved Doctors in the English Church', Mentis aureæ verba bracteata.

Let me adde something more concerning this last most learned Divine and Bishop, he Anno 1631 preached his course on a Sunday in Lent at White-Hall before the King and Court finishing a text, *Rom.* 6.23. the former part whereof he had handled the yeare before: in prosecution whereof it seems he was concivned to fall on some forbidden points: upon which some of his adversaries hoped to *make him fall totally and finally from the Kings favour*, but he answered, *that he had delivered nothing but the received Doctrine of our Church established in the* 17th *Article and that he was ready to justifie the truth of what he had then taught. And when it was told him that the Doctrine was not gainesayed, but his majesty had given*

ven command these questions should not be debated, and therefore he tooke it the more offensively that any should be so bold as in his own hearing to breake his royall commands. He replied that he never understood that his Majesty had forbid an handling of any Doctrine comprised in the Articles of our Church, but onely raising of new questions, or adding of new sense thereunto which he had not done nor ever should doe. See more in his own letter to his worthy friend *Dr Ward*, which you will find in Mr *Full.* 11 *Book page* 139. 140.

Object. Notwithstanding all this, 'tis plainely said that we may fall away from grace received Article 16. As will appeare if we compare the 16[h] Article, with the first part of the Homily touching falling away from God, *Pag.* 54. 57. With the forme of *Baptisme*, with the Catechisme, and all with the Conference at *Hampton-Court. pa.* 29, 30, 31.

Answ. All these have been compared by every one of those 7: writers that undertook the answer to Mr *Mountagues* appeale, and yet they never thought it incumbent upon them to alter their mind. Mr *Mountague* himselfe saith both in his Gag and Appeale, that our Church hath left this undecided; and in the conference at *Hampton-Court*, I find *Dr Reynolds* moving that the words *totally* and *finally* might be added for explication of the Article, and that the Lambeth Articles might be inserted. The King then unacquainted with the Lambeth Articles, thought not meet to put them in: But liked it well enough in his Clergy of *Ireland*, that they tooke them into their confession, *Dr Overall* said something touching an opinion of his, about which he had been questioned by some, but concluded that the elect do never fall away totally, or finally. The Bishop

ſhop of *London* ſaid he knew, there were ſome that did make an ill uſe of the decrees; (which he might have ſaid concerning Gods beeing merciſull, and Chriſts dying for ſinners) But had before the conference agreed to the Lambeth Articles, and after the conference when he was Archbiſhop, his Chaplain with his good liking and approbation publiſhed the expoſition, and *Analyſis* of our *Articles*, in which he gives the *Calviniſt* as faire *quarter* as could be wiſhed. And now I would faine know why I am ſent to the conference at *Hampton-Court?* Mr *Hooker*, had I warrant you read Articles, Homilies, forme of Baptiſme, and ſeeing he could ſcarce tell how *to ſpeake not judictouſly* we will conſult him, the rather becauſe it ſeems this Author was by *the late King commended to his Children as an antidote againſt the poyſon of Popery*. Diſc. of juſtifi. p. 506. *As Chriſt beeing raiſed*

from

from the dead, dyeth no more, death hath no more power over him: So the justified man beeing allyed to God in Jesus Christ our Lord, doth as necessarily from that time forward allwaies live, as Christ by whom he hath life liveth allway. I might if I had not other where largely done it allready, shew by many and sundry, manifest and cleere proofs; how the motions and operations of this life, are sometimes so indiscernable, and so secret, that they seeme stone dead, who are notwithstanding still alive unto God in Christ. For as long as that abideth in us, which animateth, quickeneth, and giveth life, so long we live and we know that the cause of our faith abideth in us for ever. If Christ the Fountain of life, may flit and leave the habitation, where once he dwelleth, what shall become of his promise I am with you to the end of the World? If the seed of God which containeth Christ, may be first conceiveed

ved and then cast out how doth St Peter *terme it immortall? How doth* St John *affirme it abideth? If the Spirit, which is given to cherish, and preserve the seed of life, may be given and taken away how is it the earnest of our inheritance untill redemption. Anno* 1625. one Mr *Dampport*, did answer on this question, *An renati possint totaliter & finaliter excidere à gratiâ.* His opponent one Mr *Palmer* of Lincolne Colledge urged out of Mr *Mountagues* appeale the Article of our Church, the Homilies, the book of Common-prayer, the *Dr* of the *Chaire handled* the Appellator *shrewdly*, saying he was *Merus Grammaticus*, a fellow that studied *Phrases* more than *Matter*; that he understood neither the *Articles*, nor the *Homilies*, or at least *perverted* both.

Dr *John Bridges* Deane of sarum, (after Bishop of Oxford) in Queene *Elizabeths* time printed a booke called

led *A Defence of the Government eſtabliſhed in the Church of England, Anno* 1587. in which he affirmes *that the Elect fall not totally and finally from grace, that the contrary Doctrine is a groſſe error of the Papiſts, and that it is no way grounded on, or countenanced by our* 16 *Article ſince neither the ſenſe nor the words of it doe tend to any ſuch thing.*

And what thinks Mr *Pierce* of the Univerſity of *Oxon?* did not ſhe know the opinions of the Church of England? or would ſhe countenance any thing that had ſo much as the appearance of contrariety to our Church? How came it then to paſſe that her congregations appointed queſtions to be diſputed of at the publick acts, in which are the greateſt confluence of the Sons of *Levi*, That proceeders maintained in a Calviniſticall way: How many are now alive that can remember this Queſtion, *An ex Doctrina reformato-*

rum

rum sequatur Deum esse autorem peccati: held Neg. And maintained to the satisfaction of the hearers, the Arminian *Doctors*, mean while shewing themselves rather angry, than able opponents. Let any one who questioneth the truth of what I now say, consult the Act Papers that are printed as often as those Academicall solemnities are celebrated. What should I say more, we know when Arminianisme began, and under whose wings it was sheltered, viz. the *Duke* of *Buck.* and Bishop *Laud*, of whom the first had so much of an *Herod* in him, as would not have suffered him so long to continue friendship with the latter, if he had not had too little of a St *John Baptist*: whilest they did rule, not before, nor since, passages in books against Arminianisme, were blotted out, reflections in Sermons upon Remonstrants were disliked, by Bishop *Lauds* meanes, Dr *Downhams* book

book against the *Totall and finall Apostacy of the Saints from Grace*, was called in, in his dayes Mr *Ford* of *Mag. Hall*, Mr *Thorn* of *Baliol*, Mr *Hodges* of *Exeter*, were censured; but let it be observed that the ground of the Censure was not their having preached any thing contrary to the Doctrine of the Church, (which is the forme of the censure passed upon Arminians by the ancient Protestants) but onely their going against the *Kings Declaration*, which determined nothing, but onely enjoyned silence in these points. Now I hope the Church did not live and dye with *B.* and *C.* Nay their flourishing was the decaying and languishing of Church and State too, nor could either body well recover but by spewing out such evill instruments.

Obj. The Church of England is for universall redemption; the Calvinists that are Antiarminian are against it.

Answ.

Answ. Mr *P.* indeed is hugely confident that if we grant him universall redemption the cause is yeelded to him: But I am allmost as confident, that to grant him universall redemption is to grant him just nothing at all; for what though Christ did so far die for all as to procure a salvation for all, upon the conditions of faith and repentance, what's this to the absoluteness of Gods decrees, or to the insuperability of converting grace, or to the certaine infallible perseverance of Gods elect after conversion. King *James* understood these controversies far better then either Mr *P.* or *I.* and yet he even at that very time when he sent his Divines to the Synod of Dort, to determine against the Arminianisme that was then growing in the Low Countries, gave it them in charge not to deny that Christ dyed for all, as I my selfe was told by Bishop *Usher*,

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the first time I had the happinesse to have any personall discourse with him; who also further then told me, that he gave in his own judgement to Dr *Davenant* for universall redemption, but with all added, that there were a certaine number upon whom God absolutely purposed to bestow his Spirit, taking away the heart of stone, and giving them an heart of flesh, and we know that *Dr Davenant*, in that very dissertation, in which one conclusion is, *Mors sive passio Christi, ut universalis causa salutis humanæ deum patrem, ipso facto oblationis eatenus reddit placatum & reconciliatum humano generi, ut vere nunc dicatur paratus quemvis hominem in gratiam recipere, simulac in Christum crediderit; neminem tamen saltem ex adultis prædicta Christi mors reponit in statum gratiæ actualis reconciliationis, sive salutis, antequam credat,* Hath two more extreamly opposite

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to Mr *Pierce's* darling notions, *Conc.* 4. *Posita Christi morte omnibus hominibus applicabili sub conditione fidei, stat cum bonitate & justitia Divina suppeditare vel negare, sive nationibus, sive singularibus hominibus, media applicationis, idque* pro bene placito voluntatis suæ, non pro disparitate voluntatis humanæ: *& p.* 88. *Mors Christi, ex speciali intentione Dei patris illud sacrificium ab æterno ordinantis & acceptantis, Christique illud idem in plenitudine temporis deo patri offerentis, destinata fuit certis quibusdam hominibus (quos electos Scriptura vocat) iisdemque solis, ut efficaciter & infallibiliter applicanda ad æternæ vitæ consecutionem.* The Comment upon this *Thesis* he thus begins; *Hanc Thesin opponimus Arminiorum errori, quem* Grevinchovius *stabilire conatur, disser: de morte Christi,* p. 7. *Ubi docet Deum tradentem Filium suum, intendisse impetrationem reconciliationis omnibus &*

singulis communem, applicationem vero ejusdem impetratæ nemini mortalium absolute voluisse. If Mr *Pierce* cannot swallow these two last, let him answer the *Doctors* arguments, and count me as much engaged to defend them, as if I my selfe had made them. If he can digest them, let him know that I have no quarrell with him about the former, which would never have found so many adversaries among Calvinists, if the Arminians had stated it so clearly, and proved it by so good arguments, as the Rever: Professor hath done. But what do I talke of agreeing with such a man as Mr. *P?* who rather than not fight will contend with his own shadow. *Dr P. H.* a bird of the same feather, who also took his flight from the *Angel* in *Ivy-lane*, will needs have Bishop *Usher* to differ from the Church of *England* in the point of universall redemption, mark his proofe. *p.* 102. Of his Respon-

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det Petrus. *The Church of England doth maintaine an universall Redemption of all mankind, by the death & sufferings of our Saviour.* Well, and so doth the deceased Primate, *p.* 103. *We think not that all mankind is so perfectly reconciled to Almighty God, as to be really and actually discharged from all their sinnes, before they believe, but that they are so far reconciled unto him, as to be capable of the remission of their sins, in case they doe not want that faith in their common Saviour which is required thereunto.* Well, and so thought the *Primate* too. 'Tis a wonder that a *Doctor* of *Divinity* should so unworthily handle a Reverend person, and fasten upon him a dissent from the Church of *England*, in a matter wherein he doth so perfectly agree with her. But he hath received the due desert of his bitternesse, his Book being, as I am informed, burned by the hand of the common Hangman.

And now Reader, thou wilt apply to me the ſpeech of *Diogenes* concerning *Mindas*, but I ſhall eaſe thy patience, when I have onely deſired thee to reſolve this moſt plaine and eaſie queſtion: *Whether thoſe opinions, which are contrary to the judgment of the Compoſers of our Articles, which have been frequently recanted by the divulgers of them, oppoſed by our Learned Profeſſors, condemned by our civil authority, the contrary whereunto have been conſtantly defended in our Acts, the greateſt Academical ſolemnities, be the Doctrine of our Church of* England?

Πατερ-σχολαστικο-δικαιωσις,

OR

A Justification of the Fathers and Schoolmen in their Opinion,

That Sin hath not a Positive Beeing:

EXercising my Ministry at *Brackley*, I came into acquaintance with Mr *William Barlee*, who upon the publication of his *Correptory Correction*, was pleased to bestow one Copy on me, desiring me freely to spend my thoughts upon it: In my Answer, though I could not but intimate how much I disliked the sharpnes of his stile, in some passages relating to his adversary, yet I could not but say, that there was something in the Argumentative part, into which Mr *Pierce* would scarce be able to returne a satis-

factory Answer: Which my opinion I yet see no reason to recant. For notwithstanding all his bustle and ratlings, yet impartiall and judicious men may discerne, he is but like that Goth in *Procopius*, who, though he fought fiercely, had the mortall arrowes sticking in his helmet, whereof he soone after fell. The Gentleman had some part of his education among the Oxford Cavaliers, who were wont to outface their defeats with bonefires, and to ring their Bells after the greatest routs, and being a little tainted with that humour, resolves to Triumph who ever gets the victory. And indeed a Spirit of most childish insultation seems to have possessed as many, as have lift up an English pen against the *Orthodox*, in this quinquarticular controversy. I'le instance onely in Mr *John Goodwin*, who in the Preface to his Triumviri, saith, *that he hath not met with any thing in the writings of any, or of all the three men contesting with him, which had in the least shaken his confidence concerning the truth of the things by him asserted, or that, for the least space of time [illegible] him to any stand or losse in his understanding concerning them, or to seek what to Answer to any*

thing

thing they offer or object against any of them: which lines the greatest charity must needs look upon as so much vapouring Rhetorick dropt from his pen, in the absence of Judgment and conscience: Or as an essay of the *Spartanes* valour, who being struck down by a mortall blow, used to stop their mouthes with earth, that they might not be heard to quetch or groan, thereby to affright their fellowes, or animate their Enemies. The reader hath not yet the occasion of my calamity: Mr *Barlee* resolves to undertake the Divine *Philanthropie*, and writes a second letter to me, desiring to borrow some books, and withall to know what I thought of his assailants reply: I had not then perused it, nor have I yet perused it, nor shall I ever peruse it, except I can find some of the Rabbines hours, which belong neither to night nor day. But it seems I had espyed that his strange and long since exploded opinion of the positivity of sin, which made me write, *that if he held sin to be positive, he must either hold it to be from God,* (which is the blasphemy he chargeth upon the Calvinists) *or else hold it to be God*, which would be to bestow an *Apotheosis* on sin. *Because*

cause whatever positive thing is not from God, is God. This my friend, without any leave obtained or asked from me, puts in print under my name: with no ill intent, I hope, but yet somewhat against the rule of friendship. But having entituled me to the old, innocent, Metaphysicall maxime, that *omne ens est vel primum vel a primo*, how doth Mr *Pierce* paratragædiate? How doth he tumble in his ugly Tropes, and rowl himselfe in his rayling eloquence? You would think he were some *Tertullus*, hired by an angry Parishioner, to accuse me before the Committee for ejection of ignorance, and scandall. I cannot without perfect affront to my Conscience, and the rules of Christianity, returne him blasphemer for blasphemer: For though I think the forementioned blasphemy doth naturally and lineally descend from that opinion, which he first vented in his Philanthropy, and now seeks to maintain; yet I think it no way consistent, with the ingenuity of a Scholar, or of a man, to charge an adversary with that blasphemy, which he every where disclaimes, because in my opinion such a blasphemy flowes from his principles. I know that the Lutherans are no better than infi-

dels

dells, if they deny the resurrection and ascension of Christ, and am pretty confident that their opinion concerning the ubiquity of the humane nature, cannot consist either with the one or with the other: shall I therefore say in print, that the Brethren of that perswasion deny those two fundamentall Articles? nay rather let my right hand forget its skill, than write any thing of that nature concerning them. And yet this is the case of the Calvinists, they hold an absolute decree of reprobation, hence it followes, saies Mr *Pierce*, that *God is the Author of sin*, and *that mans destruction is not of himselfe*. They deny any such consequences can be inferr'd, and write books upon books, to shew the grounds and reasons of their denyall, sufficient one would think to stop the mouthes of any calumniator, though as wide as a sepulchre. Withall declaring that they refuse not to be cursed with the bittereſt *Anathema's*, if they shall be found to father the least obliquity upon the most holy law-giver. And yet Mr *Pierce* finds a forehead to say they make God the Author of Sin. And is angry with those that will not be as hugely uncharitable as himselfe. This he will

pretend

pretend to do in great affection *to the most vulgar and lesse intelligent readers, whose deliverance and liberty from the worst kind of thraldome he doth especially ayme at in what he publisheth*; as he tells us Page. 5. That the vulgar may not be in danger to stumble at what was written in Latine, by men some of whose names they scarce ever heard of, whose books they to be sure would never have bought, Mr *P.* hath in great affection to their souls, translated some of the worst sayings of transmarine Divines into English. You are indeed obliged to do good to all, but especially to those vulgar ones of your own perswasion, and party, who are so exceedingly prejudiced against Mr *Calvin* and others, from whom you pretend to derive your frightfull expressions, that theyl' not be in any danger of being misled by them. Therefore it would have been your wisest course to have drawn a Catalogue out of the writings of Bishop *Abbot*, Dr *John* and Dr *Francis White*, Dr *Field*, Dr *Sanderson*, Dr *Featley*, Bishop *Frideaux*, who were their friends in point of Ceremonie, whose Bo[illegible]s are most of them in English, and commonly to be had, and the Authors of them acknowledged to be men

of

of great desert and piety, and so may be the more apt to do mischiefe by instilling these killing Doctrines into the minds of men. But what if the maintainers of the absolute decree did deserve so severe a condemnation, how come I to be concerned in it? why, *because he cannot conceive how that argument of mine (If sin is a positive entity, either God is the Author of it, or it is God,) should flow from any other fountaine than my conceit of Gods predetermination (before his prescience) of all events without exception.* And yet he knows that Jesuits twenty & ten do use this Argumẽt, who yet are the ablest, acutest, and most malicious opposers of the absolute decree, as stated by *Calvin* & others of our reformed writers. I have already secured him that I study no retaliation, onely I will make bold to deale with him as *Alexander* did with his *Bucephalus*, take him a little by the bridle, and turne him to the Sun, that other men may see how he layes about him, though himselfe will not,

First, he joynes me with that *communis dei hominumque odium*, Mr. *Hobbs*, and when he hath called me *Hobbist*, what can he say more, except he should call me Devill? But did I give him any reason to joyn me

me with that prodigious writer, or doth not Mr *Pierce* rather do this on the same account as *Ithacius*, who having no other virtue but his hatred to the Priscillianists, became so wise in the end, that he set down all that differed from him for Priscillianists? *Sulpit.Sev lib.2.pag.*413. Both Mr *Hobbs*, and Mr *Pierce* say, that if God be the Author of the Action, then he is also the Author of the obliquity of the Action, and that there is no difference betwixt the sinfull act, and the sin of the act, and this he knowes I deny. And would the Reader think that I am an *Hobbist* for dissenting from *Hobbs*, and Mr *P.* an Anti-*Hobbist* for agreeing with him? That Author is known to be one who exceedingly scornes the parts of all that differ from him, who contradicts the old received Philosophy, who bitterly inveighs against Presbyterians. And whether these Characters doe better fit me or my adversary let others judge.

Secondly, in his title-page he makes me an example of Αυτοκατάκριτος, by which if he could be supposed to meane, that I were one that upon consideration of my many unworthynesses condemne my selfe, I must thank him for his commendation

mendation, and pray unto Christ for grace that I may abound in so noble an effect and part of repentance; but questionlesse with him I am αὐτοκατάκριτος in the Apostles sense, *Tit.* 2. 11. i. e. ἀναπολόγητος. saith *Theophylact*, and this is in effect to call to all people to break off familiar converse with me, and to make me worse then an Heretick; for he was not thought selfe condemned till after the first and second Admonition, and that by a Bishop, saith Dr *Hammond*; but he for a supposed oversight in Metaphysicks thinks meet to print me such to all the World, though I be to this day Ignorant whether there be a Bishop *in rerum naturâ*, of a different opinion from me. *Pref.* that he might slurre me, he defiles his own conscience all over with an untruth; (*thou wilt find men obtruding new Creeds on the Church, one inserting this Article, that God is no Spirit, another this, that God is the maker of all things reall, and so by consequence unavoideable of all the wickednesse in the World.*) I confesse I had so much charity as to think he intended not me, but some other in this so high a charg. But that I find him *Ch.* 3. *p.* 163. thus deliver him selfe. Mr *Hick*; *builds backward*, thus,

thus *he layes it down as his principle, that God is the maker of all things that are reall without exception, therefore of* Davids *lying with* Bathshebah, *therefore of his adultery.* If in that sentence which Mr *Barlee* hath excerped out of my letter, he can find the word reall, then I must necessarily either explain, or condemne my selfe; but having never used it, nor any term synonymous, I might leave him with those words delivered with thunder and lightning, *Thou shalt not bear false witnesse.* I say indeed that all things positive are either God, or from God: But is positive and reall all one? The darknesse (which he saith improperly enough, was created by God) no wise man will call positive, yet all will say that it was reall: privations are indeed ranked among *entia rationis*, but that is not because they do not *antecedere operationem intellectus:* for the aire would be darke, and *Bartimæus* blind, though no one thought so: but they then become *entia rationis* when they are conceived of otherwise than they be, as when darknesse is conceived of as if it were some positive blacknesse. But what If I had said that God is the Author of all things reall, why must this be called an article of my faith, or an obtruding a new

Article

Article on the Church? Doth every one that gives his opinion, and brings an argument to confirme it, make a new Creed? Then ſhall wee have more Creeds, than there be ſound believers. Theſe are the two articles of my Creed, *God is Holy, God is Omnipotent*, if any one do cordialy aſſent to theſe, I ſhall give him the right hand of fellowſhip, if in the explication of theſe two Divine attributes he differ from me, I ſhall not make him a blaſphemer, or expunge him out of the Catalogue of Chriſtians, but charitably ſuppoſe that his error, if not too groſſe, proceeds rather from want of Philoſophy, than from want of piety, and do here once for all profeſſe before the ſearcher of hearts, who hates nothing more than Hypocriſy, and that ſevere Regiſter within me, to which I owe more reverence than to affront it with a willfull lie, that I ſhould be the leſſe zealous in defending the priwative nature of ſin, if I did not think that this my aſſertion were the moſt probable way of reconciling thoſe two Divine perfections of purity and omnipotence. I love Philoſophy onely as an handmaid to Divinity: as to thoſe Scholaſticall ſpeculations in which Theo-

logy

logy is not at all concerned, I matter not much what opinion men be of, nor whether they be of any opinion at all. But I will not use so great severity, as to aggravate his unworthy speeches, take them barely as thou findest them: *Pref: I have envenomed* Mr Barlee, *and intermedled in his affairs, to such a desperate degree, that if I preach as is printed, my Disciples of all others have need of a preservative:* Pag. 11. *I am one of the prodigious paire of writers:* Pag. 107. chap. 3. Mr B. *safest way is to spit in my face, who betrayed him to that senselesse blasphemous inference:* Pag. 154. *My argument is the most horrible of all, hard to say whether more impious or more unscholarlike.* Pag. 156. *I must make some kind of satisfaction for so scandalous an attempt.* Ib. *my medium is a crying and a killing Doctrine. I am a malefactor, and fallen headlong into dangers, nay reall mischiefs, by my own wilfull precipitation of my selfe and others.* Pag. 157. *He corrects himselfe for talking Metaphysicks to such a Scholar as I, who seeme so great a stranger to them, that he may very well take up the Proverbiall verse.*

Τὶς τὸν ἐν ἀνδρῶν.

Pag.

Pag.159. *The brethrens way of arguing, is the fantastick creature of the brethren.* Pag.161. *I am a Beetle flying in the face of the Eagle, striking at God and his purity, by giving sin an ἀπολογία, and laying my child, when I have so done, at another mans doore.* Pag. 162. *My traiterous child hath done exactly to me, as I thought to have done unto my brother.* Pag. 164. *I argue like the Libertines, and as it were out of their mouthes.* Pag. 167. Mr B. *is debauched by me.* Pag.175. *My apprehension is sadder than if I had thought Apotheôsis to be derived from* τίθημι pono. Ib. *All I have discovered is my being overflown with an* ἐπιχαιρεκακία, *which could its banks have contained it, would not thus have gushed over upon no occasion, when 'tis plaine the effect could be no other, but to drown my credit with a yellow, as well as my cause with a blacker Jaundise.* And for a conclusion I am bid to *read, consider,* and *apply* what is spoken in *Mark.* 3. 28,29,30. as if I had done something bordering upon the coasts of the most accurſed blasphemy against the Holy Ghost. Having with the Badger bitten till his teeth meet, he lets goe: and I trow it was high time: for was there ever a man, *ab orbe condito,* in whom malice,

 upon

upon so small, so no reason, raged at that tedious and importune rate and height? Hath this learned Rector been lately made free of the Cart? Doth he think he may raile by authority? Or was he ambitious to publish a Treatise dirty enough to transform the *guilded Angel* in *Ivy-lane* into a black one, able to justify all the ugly brats of the wildest Sectaries that *G. C.* hath midwiv'd into the world? I utter not the words of passion, but sobriety, knowing that many a poor scold hath been duckt in the Gumble-stool, many a deluded Quaker cast into prison, for words incomparably more civil & tollerable than most of those bestowed on me. Had my Antagonist been a resident in the University, Mr *Vicecan*, had been bound upon my complaint to have punisht him with banition, or at least with incarceration, or publick recantation: and yet Mr *P.* who metes out all this hard measure to me, does every where complain of Mr *B's* foul language against himselfe: not regarding that of *Plutarch*, which I have thrown into the Margin, nor that of the Apostle, *Rom.* 2. 2, 3. nor that of our Saviour, *Mat.* 7. 3, 4, 5. Nay, as if all this were not enough, he makes himselfe also guilty of the greatest

Δοκῶ δὲ τὸ εἰκαλεῖν ἑτέροις, εἶτα πειρᾶται φὴν αὐτὸν οἷς ἐκαλεῖ μέγιστον εἶναι καὶ τῆς διαπαιγμάτων ἀσχήμονα.

greatest Hypocrisie, by giving it out to the world; *that he hath done no more than hee was in conscience and duty bound to.* pag. 156, and *Pref.* he would needs perswade me, *That all he hath done is in order to my ease and safety too: and that I ought to be thankfull for the diligent and impartiall hand, which for some some short time doth seem to hurt me.* But seeing he himselfe had the same *Phagedænous* and eating sores, which he tels us were cured by good company, and good bookes, what necessity was there that mine should be touch d with either the launce or caustick? If he had not delighted in such a composition, whose every line is gall and wormwood, why did he not before he thus blur d me with his blackest ink, First, enquire whether ever I did write any such thing to Mr B. or no? For if Mr *B.* be such a liar, as he represents him, why would he believe me the Author of so monstrous an Argument, upon the bare Authority of his report? 2. How did he know whether I related this Argument as from my selfe, and not onely as the Argument of others? Or 3. why did he not by some private letter, endeavour to purge the peccant humour, before he made the passionate adventure of calling

it *obstinate?* Let's try whether we can ghesse what might move Mr *P.* who saies in a Letter to Doctor *Bernard,* that in all his dealing with Mr *B.* he was not so much as heated, so to flame against me. First it was not sure the Argument it selfe, for that being used by Fathers, by Schoolmen of all Sects, by Protestant Writers of all perswasions, particularly by the most judicious Mr *Tho. Barlow* (with whom for Metaphysicall Learning Mr *P.* will in modesty confesse himselfe not worthy to be named in the same day) could not deserve so severe a censure. Seeing he tels us, that he resolves to do nothing untill the *most sober, unbiassed persons shall think it publickly usefull,* I shall make this request to him, that he would procure any one sober person, to give it under his hand, that it was publickly usefull to call all those foolish and impious, who have used this Argument; or if such Epithetes belong not unto others, why to me? Others have *de industriâ* printed the Argument, whereas I never thought that any thing which I wrote should have come to the Presse: nay what I did write, was written in such haste, that I might well say with *Jerome, Qui non ignoscit ingenio,*

ignoscat

ignoſcat tempori: But I believe the ſober men of his own perſwaſion, will be ſo farre from approving his language, that they will rather let him taſte of *Memnons* diſcipline, who hearing a mercenary Souldier, with many bold and impure reports, exclaim againſt King *Alexander*, lent him a blow with his Launce, ſaying, That he had hired him to fight againſt *Alexander*, and not to raile.

Secondly, though not the Argument it ſelfe, yet my party and my Maſters, with whom he doth ſo frequently upbraid me, might juſtly move his choler. Indeed I find, Mr *P.* guiltie of partiality to ſo deſperate a degree, that he makes Arminianiſme enough to a mans commendation, but Anti-arminianiſm a blaſting of all graces, and an alloy to all endowments; as if it might be ſaid of his Opinion, as *Auguſtine* ſpeaks of Diſcretion, *Tolle hanc, & virtus vitium erit.* Once I finde him acknowledging, that Piety and Learning might be found among the Abſolute Predeſtinarians, but being now faln from his firſt love, he thinks meet to brand Dr *Reynolds* with the ſuſpicion of being an Hypocrite; as if becauſe he were a man of great parts and worth, he could not be

in earnest of that party whom he hath owned in praying, in preaching, in covenanting: Nay those against whom he writes are *the wicked*, and so by him not onely thought, but also called in the *Adv.* to Mr *Bax*: But as for those that are for the respective Decrees, and are no friends to Presbytery they are, *eo nomine* religious, excellent, renowned, immortall, what not? I will instance in two or three, upon whom he bestowes the greatest commendations, sure not without some regret and recalcitration of his conscience. First, he blesseth the Author of an unlicensed Pamphlet, called, *An Historicall relation of the Judgment of some most worthy Bishops, Holy Martyrs, and others, concerning Gods election. Divi. Phil. p.93.chap.3.* with the honourable appellation of *a most learned Divine and Confessour*, and seems to bewaile it, that the booke is in so few mens hands; but I shall let the Reader see, that if this book had had its desert, it must have been in fewer mens hands than it is. The forementioned scurrilous Pamphlet was reprinted *Anno* 1631. and licensed by Mr *Martin*, Bishop *Laud's* Chaplain: when Sir *Humphery Lind*, and Mr *Prynne* complained to Archbishop

Abbot

Abbot of this execrable Imposture, the book was called in, Bishop *Laud* professing to his Grace, that he had given to his Chaplain such a ratling, as would make him never meddle with Arminian books or opinions more; nay at the Lords barre he said, that he did put him out of his Chaplains place for licensing that Pamphlet. The first Author of this book was answered by Mr *Robert Crowly*, as may be seen in our University Library, 4° O 5. This *Crowly* was a fugitive for Religion in Queen *Maries* dayes, an eminent laborious Preacher in the time of Q. *Eliz.* He not knowing the name of Mr *P*'s Confessour, calls him *Cerberus*; but Mr *John Veron* the Queens Chaplain, who was principally concern'd in the book, found out his name to be *Champneys*; and in a Tract of his dedicated to her Majesty, and called a Defence of the Doctrine of Predestination, speaks thus of him [*In this I comfort my selfe, that his tongue is known to be no slander: For the like did he most proudly attempt, in your most gracious Brother good King* Edward *the sixth's dayes, against all the godly preachers of that time, calling them marked Ministers of Antichrist, and men void of the Spirit of God (for none, be they never so*

godly, never so earnest and faithfull labourers in the Lords vineyard, have the Spirit of God, or doe know the efficacie of it but he onely) as many Godly persons be able to testifie to his face: That he did therefore, and for many other abominable errours, which he then stoutly maintained, beare at that time a Faggot at Paul s-Crosse, Father Coverdale making then the Sermon there. Belike fearing now the like punishment, and that he should be compell'd to revoke his Pelagian-like opinions, he durst not, for all his proud boast, set his own name to his railing and venomous bookes, nor yet suffer them to be sold openly or publickly in the Book-sellers shops, but cowardously suppressing both his own name, and the name of his unwise and foolish Printer, got the whole Impression into his own hands, that so he might in huggermugger send them unto his private friends abroad, whom belike he suspected to be of his affinity and damnable opinion: Howbeit this could not be wrought so privily, but that within a while, some of his books came into my hands, whereby shortly after the Printer was known, and brought to his Answer, whom this stout Champion of Pelagius hath left in the bryars; and lest himselfe should be faine to shew a reason of his Doctrine

ſtrine, doth keep himſelfe out of the way ſtill, and dares not once ſhew his face: If he be able to maintaine his Doctrine againſt my Booke, let him come forth and play the man, I am ready at all times to yeeld to the Truth, and unto the ſincere teachers thereof] And doth this Gentleman deſerve to be ſaluted a Confeſſor?

A ſecond *Æthiopian*, whom he ſeeks to make white, is the Engliſh *Tilenus*; he's ſtiled the *excellent*, and this is ſaid of him, *If he be alive to undertake his own cauſe againſt* Mr Baxter, *the world will find 'twill be but* impar congreſſus: Yea he ſeems to complaine, that *he hath not the happineſſe to know him in the leaſt degree.* But what is there in this ſcribler that may deſerve ſuch Elogies! Firſt, he caſts the higheſt ſcorne upon the Tryers, making them to ask ſuch queſtions of thoſe that come before them, as in all probabilitie it never came into their thoughts to ask, which is ſnch a piece of Impudence, as no one hath ventured to imitate him in, but that *Iſhmael* of *Coleman-ſtreet*, whoſe hand being againſt all men, hath provoked all men, even the common Pamphleter to lift up a hand againſt himſelfe. Secondly; This poor fellow makes himſelfe an adverſary, out of

his

his own fancy, and driving him before him from one end of the Book to the other, shootes all his arrowes at this man of ugly clouts of his own framing, as if it were that venerable Synod of *Dort*: And does he not deserve to be call'd *excellent*? and to be preferred to Mr *Baxter*?

But as to my party and Masters, I have some satisfactory things to returne in way of Answer.

First, I have the thousand witnesses to attestate, that the desires of my soule are, to receive a Disciple in the names of a Disciple, a Prophet in the name of a Prophet, not as concurring with me in any opinion, concerning the Mint and Cummin of Church Discipline. My cordiall affections to those Episcopall Divines, whose endeavours are to promote that in which all confesse the power of Godlinesse to consist, are as well known, as I my selfe am. And I challenge all the world to produce that eare that ever heard me speak the least syllable, that might tend to inodiate the person, or to vilifie the parts and pains of any one Prelatist, because such.

2. Though

2. Though that little I have read of Mr *Calvins* Institutions, which is not above the fourth part, makes me fully of *Salmasius* his mind, who said in *Epistola Verini*, he had rather be the Author of that *Book*, than of all that ever were made by *Grotius*; yet so unhappy is Mr *P.* in ghessing at my Masters and the *Books* in which I converse, that I can safely professe, as a precise and measured truth, when I sent that letter to Mr *B.* I had read more in Doctor *Tailor*, and Doctor *Hammond*, then I had in all those Authors mentioned in his Title-page, upon whom he pretends to make *occasionall reflections:* And if Presbytery be a crime, I must needs say that I have learn't it from *Episcopall* men.

1. Is this Presbytery to say that a Presbyter and a *Bishop* differ in degree onely, and not in order? that I learne from the late right Reverend the Primate of Ireland, from Doctor *Holland* Regius Professor, who so determined *in Publicis Comitiis*, in direct contradiction to Dr *Laud*, whom he turned out of the divinity Schooles with disgrace, for but endeavouring to maintaine the contrary, as some still alive are able to testifie: yet

that

that aspiring Prelate seemes not to have changed his mind, for in the letters that passed betwixt him, and *B*ishop *Hall* concerning Episcopacy, *I* find him thus expres himselfe: "that which you seem to pass "by as not much materiall in the question, "is in our judgment here, the very maine "of the cause, and it is whether Episcopacy "be an Order or Degree? an order certainly "if it be of Divine and Apostolicall institu-"tion; for that which is but different by de-"gree and circumstantially, cannot be o-"ther then *Juris positivi*, and the Ancient "word in the Fathers is *Ordinatio Episcopi &c.* but the *B*ishop of *Exon*: in his reply, saith he waved the point, because *it fetched a great and learned part of the Schoole on them.*

2. Is this Presbytery to hold that an ordination by Presbyters is valid? That I learne from *B*ishop *Andrews*, who ordained a Scotchman *B*ishop, never made Priest but by Presbyters, which he would not have done, had ordination by Presbyters seemed unto him a nullity, knowing what a nonsignificant creature he is, who is made *Episcopus per saltum.* I learn it from Bishop *Downam* in his consecration Sermon, *Pag.* 43. Who saith that

the

the contrary opinion is proper to Papists: from Doctor *Forbs*, who in his *Irenicum* largely proves it. Indeed among the Episcopall Divines I scarce know any contrary unto me in this, except those who drew the scheme of their opinions after that Bishop *Laud* was Lord of the house. And I think it no uncharitablenesse to say, that some of later times, in making their judgments, had very great respect unto the Stars that were culminant. Remarkable are those words of the Archbishop of Canterbury in the letter I just now mentioned to Bishop *Hall*, which is to be seene at large in his tryall pag.264. *You doe extreamly well to distinguish the Scottish businesse from the state of the forraigne Churches, but yet to those Churches and their Authors you are a little more favourable then our case will now beare.* What is the intendment of that little word *NOW*. Why would their case beare favourable expressions of the reformed Churches before, and not when that letter was written? I would not wrong any one, much lesse those in high places, but this is plaine, that whereas other means had not proved effectuall throughly to purge

purge our Churches of those whom they would needs call Puritanes. They had now a designe to put them to subscribe, (if they would not loose their places) to the Divine right of the Bishops *Lordly* superiority, in point of order and Jurisdiction over and above other Ministers, which if *Adam Contzen* the Jesuite in his 2d book *cap.* 18. saile not in his politicks was the easiest way to cheat England of the Protestant Religion.

3. Is this Presbytery to assert the sole power of Jurisdiction was not in the Bishops, and that they had no warrant to delegate their power unto a Lay Chancellour? This I learn from the judicious Lord *Verulam*, who saith, *that the first was a thing almost without example in good Government, and therefore not unlikely to have crept in, in the degenerate and corrupt times. As to the 2. the deputation of their authority. I see no perfect and sure ground for that neither, being somewhat different from the examples and rules of Government: we see in all Laws in the World offices of confidence and skill, cannot be put over, nor exercised by deputies. In his works printed 1657. p.239. 240.*

4. Is

4. Is this Presbytery to aver that after a great abuse of the Episcopall power, the civil Magistrate might take it away root and branch, and commit the whole Government of the Church unto Presbyters, at least for a season? This I learn from the learned *Grotius*, at whose name Mr *P.* is wont to rise up in an extasie of Admiration, *de Imperio Sum. potest. chap.* 11. Nay, if this be Presbytery to maintain the greater antiquity and primitiveneſſe of Presbytery then *Episcopacy*, for that I need not consult *David Blondell*, the Lord *George Digby* a great stickler for our English prelacy so informs me in his letter to Sr *K. D.* Pag. 119. *The Presbytery of Scotland in point of Government hath a greater resemblance than either yours or ours to the first age of Christs Church.*

5. Is this Presbytery and *Calvinisme* to assert an absolute decree of election and reprobation, and to manifest the greatest indignation against those who give it out unto the World, that those opinions either take away the liberty of the will, or make God the Author of sinne, this also I learn from *Episcopall* divines of the first magnitude. Reader, peruse their words, and then tell me whether I mistake

their

their meaning. Dr *Abbot* calls *Bishop* for aspersing the forementioned tenent, as if it made God the Author of sin, *Elymas*, and his fellow *Wright* on the same score, *foule mouth'd dogge, and a filthy swine, who wallowing in the muck and dirt of Popish Ignorance, hath his eyes so daubed up therewith, that he seeth not his own way.* Answer to the Preface. All this in a book dedicated to King *James*, who in requitall of his pains bestowed on him the Bishoprick of *Salisbury*. Yea the forementioned Writer in his Defence against Mr *Higgons* saith, *That if* Luther *have any where in that lewd and impious manner calumniated the Church of* Rome, *he will not deny but that* Mr Higgons *should have cause to stile him a foule mouth'd dog.*

When the Apostate *Spalatensis* objected this against the same Doctrine, what words Dr *Crakenthorpe* thought meet to use against him, Mr *Barlee* hath already told Mr *Pierce*: I shall onely adde the Book was dedicated to King *Charles*, and hath this title put to it, *Defensio Ecclesiæ Anglicanæ*; of which Church Mr *P.* professeth himselfe a dutifull and obedient son; and that Dr *Abbot* saith of that Treatise, that it was *the most accurate peece of controversie*

that

that was written since the Reformation. Next let us heare the most learned and peaceable Dr *Sanderson, con.2. ad Clerum, pag.* 29, 30. *Sundry of the Doctors of our Church teach truly and agreeably to Scriptures the effectuall concurrence of Gods will and power, with subordinate agents in every, and therefore even in sinfull actions: Gods free election of those whom he purposeth to save of his own grace, without any motives in or from themselves: the immutability of Gods love and grace towards the Saints Elect, and their certaine perseverance therein to salvation; the justification of sinners by the imputed righteousnesse of Christ, apprehended and applied unto them by a lively faith, without the works of the Law. These are sound and true, and (if rightly understood) comfortable, and right profitable doctrines: and yet they of the Church of* Rome *have the forehead, (I will not say to slander, my Text alloweth more,) to blaspheme God and his Truth, and the Ministers thereof, for teaching them;* Bellarm. Gretser, Maldonate, *and the Jesuites, but none more than our own English Fugitives,* Bristow, Stapleton, Parsons, Kellison, *and all the rabble of that crew freely spend their mouthes in barking against us, as if we made God the Author of*

 sinne;

sinne; as if we would have men sinne and be damned by a fatall necessitie; sinne whether they will or no; be damned whether they deserve it or no; as if we opened a gap to all licentiousnesse and prophanesse; let them believe it is no matter how they live, heaven is their own cock sure; as if we cried down Good Works, and condemned Charity: Slanders loud and false, yet easily blown away with one single word, βλασφημουμεθα: *these imputations upon us and our doctrine are unjust, but* κρίμα ἔνδικον, *let them that misreport us know, that without repentance their damnation will be just.* Dr Field *B.* 3. pag. 117. *The next Heresie which they say we are fallen into, is the Heresie of* Florinus, *who taught that God is the author and cause of sinne; This saith* Bellarm. Calvin, Luth. Martyr *have defended in their writings; of this sinfull, and wicked, and lying report, we are sure God is not the Author, but the devil,* & pag. 140. Cal. *Then is not worse than the* Manichees, *in making God the author of those evills which the* Manichees *attribute to an evill beginning, as* Bellarm. *is pleased to pronounce of him; but is farther from that hellish conceit than* Bellarm. *is from hell it selfe, if he repent not of these hellish slanders.* Dr *Ward.* præ. de pecca. orig. p. 148.

148. *Prodiit non ita pridem clanculum liber, quem author intitulavit, amor Dei erga genus humanum: qui acriter contendit ex concessis sublap. satis evidenter inferri omnium peccatorum hominum reproborum Deum esse verum & principalem authorem. Audax assertum, vel verius impudens calumnia.*

I might mention more, but I forbeare, and doe earnestly desire those Episcopall Divines, who close with us in the points of present contest, that they would bethink themselves and consider, what favour they must expect from these Arminian *Ardelio's*, no more than what *Polyphemus promised Ulysses*, to be last devoured. If they cannot fall down and worship the Idols which these men have set up, they must expect to be thrown into the fierie furnace; nay they are tormented in it already in *Augustines* sense, who calls *the mouth of an angry adversary* by that name: for mark his words, *ch:2.pag.61. Whatever dishonours have been done unto the Protestant name by those of the Kirk, or Consistory, or their adherents here in England, yet the dutifull sons of the Church of England have ever been free from any part of that guilt.* This doth expunge Bishop *Hall*, Bishop *Morton*, Bishop *Brownerig*, whom we (as

they deſerve) call Fathers, out of the number of the dutifull Sonnes of the Church of *England:* Nay he ſticketh not in the *Preface to the Reader*, pag. 6. to place them among *the very unſound and unruly members of this Church.* Let me take the boldneſſe to beſeech them who are of any authority in that party, as they love the truth, than which nothing ought to be more precious, as they tender the welfare and ſafety of poor ſoules, for whom Chriſt dyed, that they would either plainly ſay, that they have all this while been miſtaken, and through ignorance Preached and Printed Blaſphemy, or elſe brand this falſe accuſer with the letter *K*, which when the Law I allude to was made, was the firſt letter of the word *Calumniator.*

3. I have ſpent more time in reading the Authors *Pro* & *Con* about theſe points, than ever I intend to doe, being of opinion that the greateſt Scholars will never be able fully to ſatisfie their own, or other mens Reaſons about them: Nor ſhould this ſeeme any wonder to us, who cannot be ignorant how many points there be in Naturall Philoſophy, in which a man plungeth himſelfe into inextricable difficulties,

whether

whether he affirm or deny them. With what confidence have I heard one young Sophister maintain, that *continuum sit ex indivisibilibus*? and another, that *continuum non sit ex indivisibilibus*? both thought themselves in the right; but men of mature judgments standing by, could easily see, that neither the one, nor the other could free his Assertion from the common Objections brought against it. I thank God I have not the least temptation to doubt concerning the Trinity of the Persons, nor the Hypostaticall Union of the two Natures; yet I never thought my selfe able to vindicate those mysteries from all the subtile Arguments and niceties of unbelieving sophisters. The like I think concerning the Doctrine of Gods Decrees, and the manner of the Spirits working Grace in the hearts of the Elect, these are matters so very mysterious, and my understanding so dark, that I can scarce hope ever in this world to be freed from all scruples about them. Would you therefore know why I hold Absolute, Eternal, Personal Election, Efficacious determining Grace, and the certain infallible perseverance of all Believers: Truly because I find these opinions most agreeable

to Scripture, to the *communis sensus fidelium*, the instinct and impulse of the new creature in all ages; and, because I find they doe most tend to the debasing of sinfull man, and to the exaltation of Christ my Saviour, and that free Grace of his, by which I hope to be acquitted at the last day.

To this end I will relate two Historicall passages, with which I have been much taken: the one from Father *Paul* (who hath filled the Christian World with his admiration) *Hist: of the Councell of Trent, lib.* 2. *pag.*212. he speaking of the debates in that Assembly concerning these two opinions, thus expresseth himselfe. *The first opinion* (which is the opinion Mr. *P.*so declaimes against) *as it is hidden, and mystical, keeping the minde humble, and relying on God, without any confidence in it selfe, knowing the deformitie of sinne, and the excellencie of divine grace, so the second was plausible and popular, cherishing humane presumpcion, and making a great shew, it pleased more the preaching Fryars, than the understanding Divines, and the Courtiers thought it probable as consonant to politick reasons: it was maintained by the Bishop of* Bitonto; *and the Bishop of* Salpi

shewed

shewed himselfe very partiall, the defenders of this using humane reason, prevailed against the others, but coming to the testimonies of the Scripture, they were manifestly overcome. The other story I find in the Preface to the *Parallels*, drawn up, as I suppose, by Doctor *Featly*, and Doctor *Good*. *Accacius* Baron of *Dona*, residing some months in England, to solicite the recovery of the *Palatinate*, was often set upon, and much laid at by a stranger there, named *Roerghest*, a man deeply engaged in the Arminian party, who though he could not draw him from the truth to that side, yet cast such mists of doubts before him, that his Lordship, for better clearing, desired the conference of some English Divines versed in Controversies of this nature, and opportunely meeting with two at once, he demanded of them why the Divines of England so generally distasted the Doctrine broached by Arminians, their answer was, that *albeit those tenents were plausible to corrupt reason, and set out to the best advantage by the wit and art of the Patrons thereof; yet that the sacred Scriptures, to which naturall reason must bow and strike saile, throughly searched and impartially scanned gave no support at all to the*

new modell of Gods councells framed in mans braines; and that the prime Fathers of most eminent note in the Church, above twelve hundred years ago, at the first birth of those mishapen brats dashed them against the stones, and consequently that by the same Orthodox *ancient Church the new Revivers of those errors at this day were* damnati antequàm nati, *precondemned in the loines of their parents.* The Baron somewhat affected with this answer, replied, *certe si Arminius Pelagium refodit, meritò vos Arminium defoditis.* Not long after the said solicitor came to the Baron again, hoping to make him his Proselite, the Baron acquainting him with the English Divines answer, he was at first so confident as to say, *quid tandem Arminio cum Pelagio?* But when those Divines had exhibited to the Baron a *Paralell* betwixt them, since printed, this confident Gentleman, though he undertooke to returne forthwith a direct and punctuall answer, *quitted the field, took Sea and returned into Holland, and was never heard of more.* I know Mr. *P. also* doth very much fume to be accounted *Pelagian, Semi-pelagian, Massillian,* &c. But if his feet were not crooked, how came their shoes to fit him so well?

I remember a ſaying of Doctor *Sanderſon*, in his fifth Sermon, *ad Populum*, *that the Propheſies of ſaint* Paul *and ſaint* John *make it ſo unqueſtionable that Rome is the ſeat of* Antichriſt, *that they who will needs be ſo unreaſonably charitable, as to think the Pope is not* Antichriſt, *may at leaſt wonder by what ſtrange chance it fell out that theſe Apoſtles ſhould draw the picture of* Antichriſt *in every point and limb ſo juſt like the Pope, and yet never think of him*; Mr. *P.* his quick wit hath prevented me in the application: never did the ſtile of an unfortunate writer belong to man, if not to him, ſuppoſing him to have no communion with thoſe old Hereticks, for he hath formed no weapon, againſt which I cannot furniſh my ſelfe with armour from the Magazine of *Auſtin* and others, who had to do with *Pelagius* and his Diſciples.

But it may be the party with whom he ſuppoſeth me to ſay a confederacy, are the Puritanes, for thoſe he cannot name with any patience or moderation he tells us (advertiſement to Mr. *Baxter*) *that they were defined at* Hampton Court, *to be proteſtants frighted out of their wits, ſuch as are known to be painted ſepulchers, having the forme onely of godlineſſe, without the power of*

it:

it: thought by judicious Hooker *to be fit inhabitants for a wilderness, not for a well ordered City. Such as have ever despised dominion, and spoken ill of dignities; have been formerly boutefeus, and men of bloud, the proverbiall Authors & Fautors of sedition and violence in Church and state.* The words of the relator of the *Hampton Court* conference are these: *Pag.* 37. *This and some other motions seeming to the King and Lords very idle and frivolous, occasion was taken in some by-talke, to remember a certain description which Mr.* Butler *of Cambridge made of a Puritan, a Puritan is a protestant frayed out of his wits.* And must what is said in some by-talke be called *defining?* If their professed adversary, to the great disadvantage of their divines.

* *Mr. Tho. Fuller saith it is reported, that this Conference was set forth partially only by Dr. Barlow Deane of Chester,*

Dr. Peter Heylin, who in his Examen Historicum all along lasheth him for any expression that is in the least favourable to the poor Puritanes, thus takes him up for this passage, p. 172. if so, how did it come to passe, that none of their divines then present, nor any one in their behalfe did ever manifest to the world the partiality and falsehoods of it. *Ile answer the Doctor, it was an evill time, and the prudent might think themselves obliged to be silent, and God did by his wise providence so order the matter, that they lost no credit by a patient committing their cause to him: for Dr. Barlow did upon his death-bed with griefe* complaine of the wrong he had done unto Dr. Reynolds and those who joyned with him, in misreporting some of their answers, and certain passages therein contained. And of the truth of this I am able to give a satisfactory account to any person of ingenuity that shall desire it.

I

I were minded to pay Master *P.* in his own coine, how easily might I tell him, that the Arminians were defined by a wise King in a premeditated declaration *Atheisticall sectaries*, that many of them are known to have neither the *form nor the power of Godlinesse*, of whom judicious *Amyraldus* saith, that they can scarce be supposed *ever to have felt the power of the Holy Ghost*, concerning whom the foresaid King said, *that if they were not with speed rooted out, no other issue could be expected than the curse of God, infamy throughout all the reformed Churches, and a perpetuall rent and distraction in the whole body of the state*, concerning whom also the States themselves said, *that they had created them more trouble, than the King of Spain had by all his wars.* And one would think the King and the States should know better how to set the saddle upon the right Horse then Master *P.*

Ob. These were Presbyterated Arminians, our English *Episcopall* Arminians are free from any such guilt.

Ans. Concerning them, not I, but the Viscount *Falkland* shall speak, who as he had more courage than to be afraid of them, so had he more ingenuity than to

wrong

wrong them, in the before commended speech to the house of Commons, *Pag.* 3, 4.

Master Speaker, *he is a great stranger in Israel, who knows not that this Kingdome hath long laboured under many and great oppressions, both in Religion and liberty, and his acquaintance here is not great, or his ingenuity lesse, who doth not both know and acknowledge that a great, if not a principall cause of both these, hath been some bishops and their adherents. Master* Speaker, *a little search will serve to find them to have been the destruction of unity, under pretence of uniformity, to have brought in superstition and scandall under the titles of reverence and decency; to have defiled our Church, by adorning our Churches: to have slackned the strictnesse of that union which was formerly between us and those of our Religion beyond the Sea, an action as unpolitick, as ungodly.* And because I know the Reader will not account me tedious, whilest I use the words of so eloquent a Lord, I shall recite more passages from him to the same purpose, *Pag.* 9. *We shall find of them to have both kindled & blown the Common fire of both Nations, to have both sent and maintained that book, of which the Author hath no doubt long since*

wished

wished with Nero, utinam nescissem literas, *and of which more than one Kingdome hath cause to wish, that when he writ that, he had rather burned a Library, though of the value of* Ptolomies. *We shall find them to have been the first and principall cause of the breach, I will not say of, but since the pacification at* Barwick, *we shall find them to have been the almost sole abettors of my Lord of* Strafford, *whilst he was practising upon another kingdome, that manner of Government which he intended to settle in this; where he committed so many, so mighty, and so manifest enormities, as the like have not been committed by any Governour in any Government since* Verres *left* Sicilie. *And after they had called him over from being Deputy of* Ireland, *to be in a manner Deputy of* England *(all things here being governed by a Juntillo, and that Juntillo governed by him) to have assisted him in the giving of such counsels, and the pursuing of such courses, as it is a hard and measuring cast, whether they were more unwise, more unjust, or more unfortunate, and which had infallibly been our destruction, if by the grace of God their share had not been as small in the subtilety of Serpents, as in the innocence of Doves.* But in entitling the honest Puritanes to the manifold

fold violences that have been attempted or practised in Church and State, he borrows a piece of policie from the Jesuites, who if they had prospered in blowing up the Parliament house, had intended to give it about, that that so horrid and hellish a fact was perpetrated by he knows whom. Honest Bishop *Carleton* in his Examination of Mr *Montagues* Appeal, saith; *That Albeit the Puritans disquieted the Church about their conceived Discipline, yet they never moved any quarrel about the Doctrine of our Church, and that till* Montague *there was no Puritan Doctrine known.* Mr *Wotton* saith in his answer to the Popish Arti: p. 33. *He that makes difference between the Protestants and Puritans in matters of Faith, doth it either ignorantly or maliciously.* Mr T. Fuller b. 10. p. 99. *We must not forget that* Spalato (*I am confident I am not mistaken therein*) *was the first who professing himselfe a Protestant, used the word* Puritan *to signifie the defenders of matters doctrinall in the English Church. Formerly the word was onely taken to denote such as dissented from the Hierarchy in Discipline and Church-Government, which now was extended to brand such as were Anti-arminians in their judgment.* So that by Puritanes, in all probability must be meant

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non-conformists. And if Mr *P.* dare say, that such men as Mr *Paul Baine*, Mr *Arthur Hildersham*, Mr *Dod*, and Mr *Cleaver* the Decalogists: Mr *Thomas Hooker*, Mr *John Ball*, Mr *Thomas Shepheard*, were void of the power of godlynesse, or that they had not more of it than had their persecutors, he must either expect not to be believed, or seek some other place than *England* to vent his passion in.

If by the Puritanes he meaneth the giddy Brownists, I have not a word to say in their excuse, but this, that the Prelaticall oppression was such, as might have made wiser people than they mad. Had they not a colourable pretext to call some of our Prelates Antichristian, whose Courts vexed sundry laborious Preachers, because they could not bow at the name of *Jesus*, when as sundry idle sots, whom they might frequently observe to stagger in the streets, were never questioned.

But the most probable ground of his fury is yet behind, my being noted by Mr *Barlee* in the Margin, to be a man of his own Colledge: for doe but observe the phrases and periods of the man upon this occasion. *For ought I know he may be also in possession of mine own Fellow-*

ship,

ship, and mine own Chamber, and mine own meat and drink, and those yearely revenues which are mine owne too: and for the which I may the rather expect to have some satisfaction, because it seems the Visitors made him one of my Receivers and Usufructuaries (for my legitimate heir or successor they could not make him) And I have reason to be glad that he is thought such a pious and learned man; because if he is pious, he will the sooner pay me my Arrears: and if he is learned, he will not object against my known and indisputable right: pag.155. and *Div. Phil.* pag.147. I suffered *the losse of what I thought to be the pleasantest possession on earth, for being secretly suggested to be the Author of some books, which to this very day I could never hear named: and though I earnestly desired that I might heare my selfe accused, and know distinctly my accusation, and be heard speake for my selfe, yet* Dr Reynolds *could not obtaine that for me.* Thus he hath thrown his fierie darts at me, at farre the greater part of Heads and fellowes of Colledges in *Oxon:* at the Visitors, and at the two Houses of Parliament. But I know not how I am so

so little sollicitous concerning the quenching of these Darts, that I find my selfe carried away with a very pleasing diversion concerning two different kinds of sober distraction or melancholy: the one wherein the brain is generally and equally ill affected to all objects: the other, where the distemper is confined to some one object or other: the brain being otherwise very sound and sober upon all other objects and occasions. So *Laurentius* tells us of a Noble man, that otherwise had his senses very perfect, and would discourse of any subject very rationally, but was perswaded that he was *glasse*. And *Huarrus* tels us of a Noble mans foot-boy in *Italy*, that thought himselfe a *Monarch*: And *Josephus Acosta* tells us a sadder story of a Doctor of Divinity, who would affirme, that *he should be a King and a Pope too: the Apostolicall See being translated to those parts of* America: which, together with some other frantick distempers, made him condemned to the fire for an Heretick. Farre be it from me to wish or presage any such kind of punishment to Mr *P.* for his impudence against the supream Authority of the Nation: but I am under some temptation to think, that Mr *P.* how discreet and sober soever in

 other

other matters, is fallen into some Hypocondriacall conceits much of that nature; for what else could make him, after that he hath been known for some years, to be an Husband, and peaceably to have enjoyed the Rectory of *Brington*, to talke of an indisputable right to a Fellowship, chamber, meat, and drink, yearly revenues in *Magdalene* Colledge? Nay, he prints as if he had right unto two Fellowships, one for Mr *Thomas*, and another for Mr *Pierce*, how else am I but one of his Receivers? Let's try whether by a few questions we can make him more sober.

1. What would he have me pay him Arrears for? the *usus fructus* is mine: why else am I said to be made *usufructuary*? An *usufructuary* wanteth nothing but the title: he hath *jus in re*, though not *ad rem*. Well, sith he doth so please himselfe in a title to yearly revenues at *Magd.* Coll. I shall desire him to look over his Post-predicaments once more, and there he shall finde, that the *modus habendi uxorem*, is by *Logicians* called *pessimus*: by which they mean, that it is the most improper, but to a Fellow of a Colledge it is the worst on another account, because it doth evacuate and nullifie his title to all

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Academicall enjoyments.

2. Had he not better have ſaid nothing, than ſaid any thing, which might look like an Affirmation, that he ſuffered the loſſe of his ſweeteſt enjoyment, for being ſuſpected to be Author of a Libel? When as we all know, that he was turned out, not by the Viſitors, but by the Comittee of Lords and Commons, for non ſubmiſſion to the Authority of Parliament in viſiting the Univerſity, for the doing of which a liberty was reſerved in the Articles granted by the Lord *Fairfax* at the ſurrender.

3. Is it not impudence to ſay, that the Viſitors authoriſed by the two Houſes, under the Broad Seale of *England*, could not make me his legitimate ſucceſſour? Let him alſo ſay, that the Honourable Judges are Murderers, or elſe tell us how the Parliament, which could give them power to take away mens lives, could not alſo give power to others to take away his Fellowſhip. I have all this while gratified him in his ungrounded ſuppoſition, upon which his pen did run ryot, *viz.* my being in his Chamber, and ſucceeding him in his Fellowſhip, but the truth is (and that Mr *P.* had opportunity to know) his place was void before I was ſo much as Demy,

nor am I in poſſeſſion of the Chamber which was once his. For a concluſion: I ſhall deſire this my Adverſary to commune with his own heart, and impartially to enquire whether it be not envy, and not conſcience, which maketh him to exclaim with ſo much bitterneſſe againſt the late ejections, ſequeſtrations, deprivations: and whether he was ſo much offended at thoſe who enjoyed the places of ſuch Heads, or Fellowes of Colledges as were ejected, whilſt *Oxon* being a Garriſon, was not *Oxon*; and whether our late ſequeſtrations (which yet I undertake not in all things to acquit) were not more juſtifiable than thoſe proceedings in the late Archb. times, when men were ſuſpended *ab officio & beneficio*, meerly for not reading the *Book of Sports*.

Having removed the rubbiſh, we may now come at the queſtion, which is, *Whether morall evill, as ſuch, be a privation?* Concerning which, the termes being explained, twill be no difficult matter to determine. What evill in generall is, can perhaps ſcarce be declared by any one common definition, nor hath ſuch a definition been attempted by any but *Voetius* the ſon, in his *Theol. Nat. pag.* 539. ſometimes things very

very perfect and positive are called evil, as the venemous qualities in Plants, not that they are evill in themselves, but by *extrinsecall denomination*, in regard of their *efficiencie*, of this kind of evill we now dispute not. And indeed nothing is properly said to be evill, but that which is such by *intrinsicall denomination*, as wanting some either *naturall*, or *morall perfection* that it ought to have. The most common division of evill, is into evill of *punishment*, and evill of *sinne*, called by *Tertullian*, *malum supplicii*, and *malum delicti*: by *Basil*, κακὸν πρὸς τὴν ἡμετέραν ἀλόγιστον καὶ πρὸς τὴν ἑαυτῆς φύσιν. Our debate is of the evill of sin, which onely can be called morall evill. The next term is the restrictive particle (*as*) by which we understand *malum formaliter sumptum*, sin considered *abstractly* from that either *act*, *habit*, or *faculty* in which it is, and unto which it gives denomination. The not distinguishing betwixt the *sinfull act*, and the *sin of the act*, is the stone at which Mr *P*. hath all along stumbled. He tells me, *that sin being a* complexum quid *in the acknowledgment of all, cannot admit of an abstraction, and yet remain the* complexum *that it was before abstraction*, p.164. very wisely and warily

 spoken;

spoken; as who should say, I cannot abstract, but I must abstract; I cannot indeed abstract sin from a sinfull action, so as it should still remain sinfull: nor can I abstract whiteneſſe from a white wall so as that it should still remaine white: for 'tis constituted white by whiteneſſe: But though it be the whiteneſſe that makes it white, yet it is not the whiteneſſe that makes it a wall: and therefore I may consider the whiteneſſe and the wall apart: The Abstract and Concrete word do both signifie the same *forme*, but not in the same way: because the Concrete doth *in obliquo* connote that *subject* unto which the *denominating forme* agrees: but if at any time the Concrete be used with a *reduplication*, then it is all one with the abstract, saith *Smiglesius*: indeed *album qua album*, and *albedo* differ little. Sinfull signifies both the *subject* that is *sinfull*, and it s *sinfulneſſe*, *sin* or *sinfulneſſe*, the *meer pravity* and *irregularitie*: But this will not down with Mr *P.* therefore he tells us, p. 83. 1. *That action and quality are both accidents.* 2. *That an accident is not the subject of an accident.* 3. *That some accidents are separable from their subjects of inhesion, some not, as risibility from a man*

Blush

Blush all you that have any respect for *Magd. Coll.* to finde that one that was for some years Fellow of that Foundation, should be ignorant of that which Freshmen of two Terms standing commonly know. May not an *Accident* be the *immediate subject* of *inhesien to an accident*, though onely *substance* can be the *ultimate*? If not, then the question, *An fides sit in Intellectu, an in voluntate*, with six hundred more of the like nature, are at an end. Or what if the Action were but the Subject of Denomination, might not its evill be distinct from it? Nor would this exact Gentleman if he had to doe with a Sophister, escape the lash, for calling Risibilitie an Inseparable Accident, it being the most common instance of a Propriety, betwixt which, and an Inseparable Accident, there is a most grosse difference. But if he think that the evill quality doth as necessarily flow from the Essence of an Action, as Risibility doth from the Essence of a man (which he must think, unlesse he hath written ridiculous impertinencies) I conceive he hath not one man alive of his judgement. Yet at last, in a lucid intervall, he tells us, p. 84. *He can discern a difference betwixt the Action and its quality,*

by which it is evill. Let him but stick to that distinction, and I le nee r put him to distinguish between the same evill action and it selfe: Nor did any one else: but he hath frequently frightfull apparitions in his own fancy, in the vanquishing whereof he takes not a little pride. Nor will I offend his terse eares, with such a barbarous word as *pecceity*, which he tels us occurs not in any Author sacred or prophane. Onely I must observe how variously his pulse beats, p.13. *Sin it selfe is a Physicall Abstract at the grossest, of which sinfulnesse at least is an Abstract Metaphysicall, which admitting not any composition, cannot further be Abstracted, no not so much as in Imagination*, p.78.c.2. *Sin is a Concrete in respect of sinfulnesse, and notes the same thing in one word, that sinfull action doth in two, which I will make him to apprehend, doe he what he can to the contrary: besides, not reading what I write, by shewing that a sinne and a sinfull action, or act, or motion, have the same enunciation in all propositions imaginable:* p.84. *To prevent a* [illegible], *I give this notice to to* Mr W. *that if the word* wickednesse *be not allwaies synonymous with sinne, yet it is so often:* pag. 164. *Sin is a* complexum quid *in the acknowledgment of all.*

1. That

1. That ſin is a *complexum quid*, is not acknowledged by all, or any; except by *complexum* you'll mean *complexum ex genere & differentiâ*: for ſin is an abſtract word, and doth not in it's ſignification connote any ſubject.

2. It hath neither truth nor ſenſe in it, that a ſin, and a ſinfull act, or action, or motion, have the ſame enunciation in all Propoſitions Imaginable: I can ſay, not to doe what a man is bound to doe is a ſin: but I hope it is not a ſinfull act, or action, or motion: ſin may be predicated of originall and habituall corruption, ſo cannot ſinfull act, or action. Let Mr *P*. explain how ſin is a Phyſicall abſtract, and how it is ſynonymous to the word *wickedneſſe*, and yet ſignifieth but the ſame thing in one word, that ſinfull action doth in two, and he ſhall reconcile what to me ſeems not reconcileable. If I had ſaid *albedo* is a concrete in reſpect of *Albedineitas*, and ſignified that in one word, which *ſuperficies alba* doth in two, I ſhould be thought at *Mad*. Coll. to forget my ſelfe extreamly. And to prevent a Logomachy, I further adde, that ſin and ſinfulneſſe are to me ſynonymous, and therefore perhaps I may uſe them promiſcuouſly, meaning by them

what

what the Latines do by *peccatum, pravitas, malitia,* and the Greeks by ἁμαρτία, κακία, πονηρία, &c. Little probability may the Reader think we should agree: for he saith, *pag.* 150, 151. *That sin is so perfectly a Concrete, that unlesse it is a Concrete, it cannot be conceived to be a sin, no more than a concrete can be conceived not to be a concrete*; but I say that sin is so perfectly an abstract, that if we conceive not of it as an abstract, we conceive not of it as sinne; I am to seek what *vox Abstracta* is, if sin be not such.

The third term is privation: which I must the rather explain, because he tells me, *Pag.* 162. *That I seeme to make no difference between a simple Negative, and a Privative.* A Privation with me, (as with all others) is the absence of a positive form, in a subject capable of such a form: Instances are commonly given of blindnesse, deafnesse, &c. Mr *P. indeed,* seems not to know the difference between a negation, and a privation, as any Sciolist, will gather from his words, *Divin. Phil. p.* 111. *It cannot so much as be pretended, that every sin is onely privative: for every privation presupposeth a habit, which every sin cannot doe: because a man may be covetous, or cruell, who never was liberall, or compassionate; which rather*

ther implies a negation, than a Privation of those virtues which he hath not lost, but never had. This is one of the *convincing demonstrations which he tells me I had not the courage to venture upon.* Must not he be very spleen bound, that would not smile at such stuffe? Did this disputant never peep into a Philosopher, to know the signification of the word privation? if he did not, why doth he venture to use a Philosophicall dialect? If he did, how could he make shift, not to remember, that privation is as well the absence of a forme that should, or might have been in the subject, as of a form that sometime was in it? One of the three principles of naturall generation, doth denote the absence of a form that never was in the subject, but of which the subject is onely capable, and yet sure it was wont to be called, *privatio*: But the reader hath had too too much of these trifles: I had rather that he would take notice that there is a twofold privation, in respect of a habit: The one *pure*, the other not *pure* the one *in privari*, the other *in privatum esse*, as *Aquinas* doth expresse it somewhat more roundly. The privation also which hath respect to an action is twofold, one that altogether takes away the act, the other

other that takes away but the rectitude of the act: the question thereof is: *Whether that evil quality, or* quasi *quality, from which any act, or habit is denominated evill, be a privation, as I say, or a positive entity as Mr* P. *saith.* That it is not a positive entity, I prove by good authority, and better reasons. By authority. 1. of the Fathers, and other ancient Christian writers, who did not write in the Scholasticall stile and strain: they with one mouth assert the meer privative nature of sin: *Dionys. Areop.* in his book *de Divinis nominibus* frequently speaks to this purpose: τὸ κακὸν ἢ κακὸν, οὐσιῶδες οὐσίαν ἢ γένεσιν ποιεῖ: τὸ παντὲ ἀμοιρον τῦ ἀγαθῦ, οὐδὲ ἐν τοῖς οὖσι. οὐκ ἄρα ὂν τὸ κακὸν, ἀλλὰ οὐδὲ ἐν τοῖς ὄσιν ἐστὶ. λείπεται ἄρα τὸ κακὸν ἀδυνατεῖν καὶ ἔλλειψις τῦ ἀγαθῦ εἶναι. Let the Reader peruse the whole discourse of that ancient, in that place, with the two Greek Scholiasts on him: I shall onely transcribe a clause out of each. *Maximus* θαυμασίως ἐδείξεν ἀνυπόστατον τὸ κακὸν, στέρησιν ἀποδείξας τῶν ἐν τάξει, καὶ φύσει, ἡ δὲ στέρησις οὐκ ἀυτοὑπόστατος: In this sentence he referres to those words of *Dionysius* τὸ κακὸν ἡ στέρησις τῦ ἀγαθῦ. *Pachymera.* τὸ δὲ κακὸν μὴ μόνον τῶν ὄντων ἀλλότριον, ἂν γὰρ ἦν μετεῖχεν ἂν τῦ ἀγαθῦ

ἀλλα,

ἀλλὰ καὶ τῶν μὴ ὄντων ἀλλότριον καὶ ἀγνοιώτερον.

Greg. Nyssen. Πονηρία πᾶσα ἐν τῇ τοῦ ἀγαθοῦ στέρησει χαρακτηρίζεται. *Oratione Catechetica, pag. mihi* 490. *Id. Hom.* 5ª *in Eccles. pag.* 417. δεικνῦ σεσυκότως τῷ κατὰ τὸ φῶς ὑποδείγματι πρὸς τὴν τοῦ καλοῦ χρήσασθαι χρῆσιν. ἐπειδὴ γὰρ τὸ σκότος τῇ ἑαυτοῦ φύσει ἀνυπαρκτον. εἰ γὰρ μὴ εἴη τῷ ἀνιφράσσοντι τὴν ἡλιακὴν ἀκτῖνα, σκότος οὐκ ἔσται. τὸ δὲ φῶς αὐτὸ ἐφ ἑαυτοῦ ἐστὶν ἐν ἰδίᾳ οὐσίᾳ καταυόμενον. δείκνυσι τοῦ ὑποδείγματι, ὅτι ἡ κακία καθ' ἑαυτὴν οὐκ ὑφίσταται, ἀλλὰ τῇ στέρησει τοῦ ἀγαθοῦ παρυφίσταται. τὸ δὲ ἀγαθὸν ἀεὶ ὁσαύτως ἔχει μόνιμόν τε καὶ πάγιον, καὶ οὐδαμᾶ τινὸς προσιεμένου στέρησιν παρυφιστάμενον. τὸ δὲ ἐκ τοῦ ἐναντίου τοῦ ἀγαθοῦ νοούμενον, καθ' οὐσίαν οὐκ ἔστιν. ὃ γὰρ ἐφ' ἑαυτοῦ οὐκ ἔστιν, οὐδὲ ἔστιν ὅλως. στέρησις γὰρ τοῦ ὄντος ἐστὶν ἡ κακία, καὶ οὐχὶ ὑπαρξις: ἴσον τοίνυν ἡ διαφορὰ τοῦ φωτὸς πρὸς τὸ σκότος, καὶ τῆς σοφίας πρὸς ἀφροσύνην ἐστίν. *Joan. Damascenus. Orthod. fid. lib.* 4. Φάμεν οὖν ὅτι τὸ κακὸν οὐδὲν ἕτερον ἐστιν εἰ μὴ στέρησις τοῦ ἀγαθοῦ. *Lib.* 2. οὐδὲν ἕτερον ὄντι τὸ κακὸν εἰ μὴ τοῦ ἀγαθοῦ στέρησις, ὥσπερ καὶ τὸ σκότος φωτὸς ὄντι στέρησις; τὸ γὰρ ἀγαθὸν φῶς ὄντι νοητόν, ὁμοίως καὶ τὸ κακὸν σκότος ὄντι νοητόν. *Greg. Naz. Orat. ad Julianum,* is of the same minde. Ἀρχὴ τοῦ κακοῦ γίνεται τὸ ἀμελῆσαι τοῦ ἀγαθοῦ, ὥσπερ καὶ σκότος τοῦ φωτὸς ὑποχώρησις; his Scholiast

liast *Nicetas*, p.1045. *Neque enim malum substantia ulla est, sed boni privatio, quemadmodum & tenebræ luminis recessus: Non enim alia est mali substantia quàm virtutis abscessus. Athanasius* I shall commend hereafter. *Cæsarius Nazian:* brother in his *Questions* and *Answers*, pag. 142. Ἀπαγορεύειν λέγειν τῶν κακῶν. ἀμαρτία δὲ μοι δοκεῖ πᾶσα τοῦ κρείττονος ἀντίστασις καὶ ἀντιπαράταξις. *Basil* the great *Nazian:* freind tom. 2. pag.684. in his *monasticall constitutions*. ἡ δὲ ἁμαρτία, ἔστι μὲν οὐδὲ ὅλως, οὐδὲ ἐν ἰδίᾳ ὑποστάσει καταλαμβάνεται. ἐν δὲ τοῖς ὁρωσι, αὐτὴν μᾶλλον, ἢ ἐν τοῖς ὁρωμένοις κακῶς ἀποκλίνει τοῦ καλοῦ τὴν ὕπαρξιν ἔχουσα, πόθῳ τοῦ πρᾶξαι τοῖς ἀδικήμασι νοητὸν τῷ φωτὶ τῆς δικαιοσύνης διαλυόμενον.

Amongst the Latines *Austin* and *Anselm*, (who have both, not *obiter*, but *data operâ*, enquired into the *formalis ratio* of Sin) have determined it not to be positive: *Aug. toto libro de natura boni*: *Anselm, de concep. Virg. lib.*1. *cap.* 4, 5, 6. *De casu diaboli, à Cap.* 8. *ad* 11. Now though I would not erre with the Fathers, yet do I lesse mistrust my selfe to erre, while I keep them company, and do with the more confidence, look an adversary in the face, when my quiver is full of their Testimonies: and

'tis

'tis in favour to the Readers purse and patience that I fill it no fuller.

Secondly, I might strengthen my opinion from the Schoolmen, among whom I have an Army to a man: as is confessed even by *Arriaga*. The first that ever was against me, as *Faventinus* thinks, was *Cajetan*, and those that assert the positivity of sin are by *Rada* called *Cajetanistæ*; so that I may say to Mr *P*. where was your opinion before *Luther*? for *Luther* and *Cajetan* are known to be contemporaries. Yet not to wrong *Cajetan*, he onely holds the essence of the sin of commission to be positive, but that the sinsulnesse of omission was so, he never dreamed. Do these authorities signifie nothing with Mr *P*? heare him: *Pag.* 174. *If either the Schoolmen erre, or were mistaken, or were never read, who can help it?* I see judgment often varieth with interest, and things acquire a price, not so much for what they are in themselves, as for what they are relatively to our ends and purposes. The Schoolmens authority is no good money when he should take it; is currant coyne when he should pay it. I must needs say that the generall suffrage of the Schools doth signify much to me,

in

in matters where they are not overawed by a Church Canon. But he hath a prettier evasion than this, *Pag.* 170. *The Jesuites in waggery did purposely propagate many blasphemies, arising from the tenet of unconditionall reprobation, in Protestant parts of the Christian World, that by making them odious, they might fright men from thence into the Church of Rome.* If there be any Jesuits that do propagate what they apprehend to be blasphemy, I should think a fitter name might be given to so Devilish a practice than that of waggery. Who betrayed him into this observation? Dr *Jackson*: who yet doth not bluntly say, *that its the designe of the Factours for the Church of Rome to have this Doctrine generally embraced, or acknowledged by us: but inserts these words of* Caution, *or at least to have the World believe that it were generally acknowledged by us:* Beshrew Mr *Barlee:* who put Mr *P.* upon a necessity of reading this Author, if he can make no better use of him. The Jesuites are generally reputed very Politick: but if this be the best policy they have, I should think we need not much fear their plots: For what if they should fasten the Doctrine of absolute reprobation

probation upon the Church of England: *Why thence it would follow that the God of Heaven were worse than an incarnate Devill, yea than any wicked Spirit, or the Divell himselfe, can without slander be supposed to be:* But doth he not think that men would enquire, whether that frightfull conclusion were rightly deduced from the former principle? would they not tell those Popish factours that their Pastours teach them to confesse their sins, and to take the shame of them to themselves? Would they not bid them dwell at home, and take notice of their own Dominicans, who as strenuously assert the Doctrine of absolute reprobation as any that goe by the name of Calvinists: the same Dr *Jackson* saith, *Pag.* 3012. *He that would diligently peruse* Aquinas *his writings, and in particular his resolution of that Question,* An detur causa prædestinationis, *may find him as strait lace't as* Calvin *was; one and the same girdle would be an equall and competent measure for both their errors:* Nay the Dr saith the *Dominican's and other Schoolmen were more faulty than* Zuinglius, *or his followers.*

But with Mr *P.* Doctor *Twisse, is worse*

 than

than the Jesuit's; though the Jesuits and Dominicans are too bad, Pag. 170. Let me adde that two Papists as learned as ever did ingage for upholding the Popish cause, do acquit us of this imputation the making of God the Author of sin, *Suarez opus, lib. 2. cap. 2. p. 111. The Hereticks (Protestants) know well that God intendeth not that which is formall in sin, nor inclineth the will of man to intend it.* Vasquez, dis. 99. cap. 4. n. 22. Calvin, Zuinglius, Beza, *do plainly affirm that sin as sin is not to be referred to God as the cause thereof*, both these Testimonies I take upon trust from *D. F. Wh. P.* 145. Having not the books themselves by me at the present. But to requite him for this observation out of Dr *Jackson*, who attempts not the proof of it by any one example, I shall give him another. That the Popish Priests will sometimes go over to the Lutherans and pretend a conversion, whereas their designe is onely to blow up the coals of contention betwixt them and the Calvinists: And at the managing of such a designe, I am sure Mr *P.* hath as good a faculty as any man alive. What successe can Mr *Duree* expect in his negociations for peace, when as men of bitter Spirits from among our selves,

ſelves, do not ſtick to make the opinions of the Calviniſts worſe then thoſe of the Atheiſts: And that the Arminians are the couſin-germans to the Jeſuits; and do underhand aim at the introducing of Popery. I ſhall give him the opinion of the whole houſe of Commons, whoſe words in a Declaration of theirs to his Majeſty, are, *The hearts of your ſubjects are perplexed, when with ſorrow they behold a dayly growth and ſpreading of the faction of the Arminians, that being, as your Majeſty well knows, but a cunning way to bring in Popery, and the Profeſſors of thoſe opinions, the common diſturbers of the Proteſtant Churches, and incendiaryes of thoſe ſtates in which they have gotten any head, being Proteſtants in ſhew, but Jeſuit's in opinion and practice.* Vid. a neceſſary introduction to the Archbiſhops tryall by Mr *Prinne*. If he except againſt the houſe of Commons, let him learn the ſame from a Jeſuits letter to the Rector at *Bruxells*. *Father Rector, &c. We have now many ſtrings to our bowes, and have ſtrongly fortify'd our faction, and have added two Bulwarks more; for when* K. James *lived, we know he was very violent againſt Arminianiſme, and interrupted with his peſtilent wit, and deep*

 learning,

learning; our strong designes in Holland, now we have planted the Soveraigne drug Arminianisme, which we hope will purge the Protestants from their heresy. This letter was seized in the Archbishops Study; and attested against him at the Lords barre: If yet there be not witnesse enough, wee I call in the Lord *Falklands* speech, *p.7. As* Sir Thomas Moor *saies of the Casuists, their businesse was not to keep men from sinning, but to inform them* quam prope ad peccatum sine peccato liceat accedere: *so it seemed their worke was to try how much of a Papist might be brought in without Popery, and to destroy as much as they could of the Gospell, without bringing themselves into danger of being destroyed by the Law:* Mr Speaker, *to goe yet further, some of them have so industriously laboured, to deduce themselves from Rome, that they have given great suspicion, that in gratitude they desire to returne thither, or at least, to meet it halfe way: Some have evidently laboured to bring in an English, though not a Roman Popery: I mean not the outside onely and dresse of it, but equally absolute, a blind dependance of the people upon the Clergy, and of the Clergy upon themselves: And have opposed Papacy*

beyond

beyond the Sea, that they might settle one beyond the water: Nay common fame is more than ordinarily false, if none of them have found a way to reconcile the opinions of Rome to the preferments of England; be so absolutely, directly, and cordially Papists, that it is all that 1500 per annum *can doe to keep them from confessing it.* Dr *Abbot*, in a Sermon before the University preached at St *Peters*, on Easterday, 1615. *Men under pretence of truth, and preaching against the Puritans, strike at the heart and root of faith and Religion now established among us. This preaching against the Puritans, was but the practice of* Parsons *and* Campians *counsell, when they came into England to seduce young Students, and when many of them were afraid to lose their places, if they should professedly be thus, the counsell they then gave them was, that they should speake freely against the Puritans, and that should suffice: And they cannot pretend that they are accounted Papists, because they speake against the Puritans; but because they are Papists indeed, they speak not against them. If they doe at any time speake against the Papists, they doe beat a little upon the bush, and that softly too, for feare of troubling or disquieting*

the birds which are in it. They speak of nothing but that in which one Papist will speak against another; as against æquivocation, *the Popes temporall authority, and the like, and perhaps against some of their blasphemous speeches: but in the point of free-will, justification, concupiscence being sin after* Baptisme; *inherent righteousnesse, certainty of salvation, the Papists beyond the Sea can say they are wholly theirs, and the Recusants at home make their braggs of them, and in all things they keep themselves so neere the brink, that upon all occasions they may step over to them.*

From the Doctor of the Chaire in *Oxon*, Ile lead him to the University of *Cambridge*, in which I finde a Letter subscribed unanimoully by the severall Heads of Colledges, *March* 8. 1595. to their much honoured Chancellor, desiring from his Lordships hands some effectuall remedy for the suppressing of *Baro*'s opinions: *Lest by permitting passage to these errours, the whole body of Popery should by little and little break in upon us, to the overthrow of our Religion.* And a little after these words doe occurre: *Vouchsafe your Lordships aide and advice both to us (wholly consenting*

senting and agreeing in judgment) and all others of the University soundly affected, and to the suppression in time, not onely, of these errours, but even of grosse Popery, like by such means in time easily to creep in among us, as we find by late experience it hath dangerously begun.

The Reader will pardon me (who can scarce pardon my selfe) for this excursion, occasioned through a desire to acquaint the world what our former Worthies did think concerning the spirit and design of our English Remonstrants.

3. It were no difficult matter to compasse about my Thesis, denying the positivity of sin with a cloud of witnesses, from among our Modern Divines: but that I have reasons more than enough, to conceive, they stand but for cyphers in Mr *P*'s account: *Melanchthon*, it may be shall be regarded: lets heare him: He wisheth that there were some one common definition of sin, unto which all would stand: and, for his own part, declareth in more places than one, that he well approveth the Definition given by *Anselm*, that Originall sin is, *privatio originalis justitiæ debitæ inesse*. Nay, *Tom.* 1. *p.* 163. he answers Mr *P*'s Argument. *If sin be not a*

positive entity, then God punisheth for nothing, by distinguishing between *nihil negativum*, and *nihil privativum*, by the same token that he calls that convincing demonstration by no better a name than *Cavillatio*: hence I hamper him in this Dilemma: either *Melancthon*'s judgment is somewhat worth, or it is not: if not, why is it made so much use of by Mr P? If it be, then down falls the positivity of sin. I confesse these hornes are in themselves so blunt, that I am almost ashamed to make any use of them: but *ad hominem* they are sharp enough: for with such a paire he fancieth, he hath tossed Dr *Reynolds* concerning King *James, Div. puri.* p. 8. And yet this deplorable Dilemmatist, would needs be dealing again with that incomparable Doctor, quite and clean forgetting what befell the poore Frogge in *Æsops* Fables, that would needs be swelling against the Oxe, a second, and third time. I now inform him, that the Doctor will meddle no more with him: and indeed to undertake an Answer, would be, *intemperanter abuti & otio & literis*, nothing being offered against his Epistle, which hath weight enough in it to turne those Scales at *Sedan*, of which *Capellus* saith, that they would

break

break with the foure hundred part of a Grain. After so many testimonies, it may seem needlesse to urge reasons unto Mr P. who professeth, *Divi. Phil. p.* 100. *That none of his principles appeal to reason, against the judgment of the whole ancient and modern Church.* If by the whole Ancient and Modern Church, he mean every Learned man that hath in any Age been of the Church, I question whether we can find a consent so unanimous in any point, except the twelve Articles of the Apostles Creed: But that sin is a privation, hath been as generally held as any one thing of this nature. Among the Fathers, I know none of a contrary minde: Some few Schoolmen, as also Dr *Field*, I grant were, in reference to sins of commission: as to sins of omission, that they also should be positive is so strange, that I know not whether ever it were asserted by any, but *Cerberus*, alias *Champneys*, Mr *Dukes* the Keeper of the great Ordinary at *Hell* in *Westminster*, Mr P. and (whom I would not joyne with such company) the Reverend and Learned Dr *Hammond:* Yet we will also contend by Arguments artificiall.

Mr *B.* hath used one, *pag.* 112. in which because

because Mr. *P.* will have me equally concernd, I shall suffer it, and his Answer to play a little before us.

"If sin, as sin, be a positive entity, then "it is a thing in it selfe good, but so it is "not, therefore neither is it a positive entity. The consequence is founded upon a very rationall, and commonly received Maxim, that *Ens & bonum convertuntur*, though Mr. *P.* be pleased to call this, *The printed Article of Mr. B's unchristian Creed*, p. 151. But what doth he answer?

1. *That all the force of this argument is onely to prove that sinne is good*; whereas he that hath but halfe an eye may see, that the design of the Argument is to fright Mr. *P.* out of his sad opinion concerning the positivity of sinne, by bringing him to the grand absurdity, of saying sin is good.

Secondly, he saith, *That a thing privative in one respect, is also positive in another: and every Scholist can tell, that the corruption of one thing is the generation of another:* Quorsum hæc? If he mean, that the corruption of one thing is formally the generation of another, he falls into so loathsome a contradiction, as would make any *Scholists* stomack rise at the naming of it.

it. If he understand the Proposition *in sensu concomitantiæ*, then it is true, that in the ordinary course of nature, the generation of one thing is the corruption of another, and the corruption of one thing the generation of another; because the matter cãnot exist without a form, nor under two disparate forms: But *quid hæc ad Iphicli boves?* How that which is properly, and by intrinsecall denomination privative in one respect, should be positive in another, falls not as yet under my comprehension. His examples will perhaps clear my Intellectuals; *The darknesse which God created, was not more privative of the day, than it was positive of the night; and that which is privative of life or sight may be positive of death and blindnesse.* If his meaning be, that from the want of light in the aire we may as truely say it is night, as from the presence of light we can say it is day, that is a truth but very vulgar, if he would either *hint or hold forth*, that the darknesse doth actuate and inform the air *per modum qualitatis positivæ*, as the light doth, there seems to be such a darknesse upon the face of his own understãding, as I had thought till now had not been incident to a man of Academicall education. If darknesse be a

Positive

Positive Quality, pray tell us to what species of Quality belongs it? 'tis not *habitus*, nor *potentia naturalis*, nor yet is it *qualitas patibilis*, which never was, nor ever can be seen, felt, heard, smelt, tasted by any one.

He hath not yet made himselfe noysome enough, the peccant humour still operates; *A Carneadist will be glad to introduce an opinion, that Sin is good by calling it* bonum Metaphysicum, *or* transcendentale.

If so, then Mr. *P.* hath deserved his humble thanks, who bestowes a positive Entity on sin. We poor thick-pated Mortals, who make it but a privation, shall merit none of his favour.

Mr. B. *must be taught, that the adequate subject of Metaphysicall science is,* Ens quatenus ens, reale illud, non omnimodo positivum quatenus est positivum.

A strange sentence: Can any thing be directly contained under the subject of Metaphysicks, which is not positive? or can any thing be *unum per se*, (and such is the object of every science) which is partly positive, and partly privative? but we have more either of his ignorance, or inadvertency: Bonum *in Metaphysicks doth*

no

no more signifie good *in English, than* canis *the Star doth signifie the Dog which walkes about with four feet.* Bonum *in English doth signifie good as opposed to evill; but in Metaphysicks, no more but* Ens in ordine ad appetitum. How came English and Metaphysicks so to fall out, that they should stand in opposition? Is it not enough that it is opposed to Greek, and Latine, and other Languages, but it must also stand as the opposite terme to Metaphysicks? I see others besides Presbyterians can sometimes talke non-sense: But doth not *Bonum*, the affection of *Ens*, if it were to be rendred in English, signifie good as opposed to evill? Mr. *P.* sure thinks it doth, and therefore in policy he forbears to English it, only in Latine he gives us this description: *Bonum est Ens in ordine ad appetitum; and that Sin is such, Mr.* B. *knows by sad and minutely experience.* What uncharitablenesse is this, to say that Mr. *B.* hath minutely experience, that sin as sin is the object of his appetite? *Malum quâ malum* is not the object of any rationall creatures appetite; Nor can it be the object of the rationall appetite any more then *falsum quâ falsum* can be the object of the understandings assent. For a close, he tells us, that

malum

malum moralle est bonum Metaphysicum, *and if Mr.* B. *aimed at nothing but this, he hath gained nothing.* Yes, he hath gained enough. For who would ascribe a transcendental goodnesse to morall evill, but one, who hath either lost all his Metaphysicks, or never had any to lose. Seeing you have made a shift to swallow such a Camel, wee'l try whether we can fetch it up again. May it therefore please you to understand, that they who describe Metaphysicall goodnesse, *per ordinem ad appetitum*, understand it primarily with relation to the *Divine will*: And will you make sin the object of the *Divine will*? But *Suarez* will tell you, that good is not so compared to the *appetite*, as truth is to the *Intellect*: for Metaphysicall truth, includes in its formall nature and denomination some conformity to the understanding, but so doth not goodnesse include a conformity to the appetite, though such a conformity be a necessary consequent of goodnesse. A thing is not therefore good, because desired, but it is therefore desired, because good. Hence they expresse the nature of good by the word *perfectum*, and, *conveniens alicui*; and let Mr. *P.* if he can, tell me how sinne bonificates any subject

or

or addes any perfection to that in which it is.

The second Argument used by me in the Letter, was to this effect: "If sin be a "positive Entity, then it is either God, or "from God, but it can be neither: *ergo.* *Cajetane* found himselfe so hard beset with this Argument, that he ventured to say, God was the Author of *malum morale*, but not of *malum simpliciter sic dictum:* For the absurdity of which distinction he is sufficiently schooled by *Suarez* in more places than one; but Mr. *P.* hath an art worth twenty of the Cardinals distinctions, he hath alwaies a whole flood of vilifying words at command; and if he meet with a hard and stubborn Argument, he soakes it in that liquor so long, till the lesse understanding Reader forgets that ever any such Argument was used. What Mountaines he rowled up together to keep this my Argument from being seen, I before observed: I will now take notice of a relenting pang, with which he seemes to be surprised in the height of his persecutions against my Argument: Observe how it works, pag. 156. *He must know that there is a medium betwixt God and his creatures,*

and

and I wonder what should aile him, that he should say there is none. Nay, if I must, there is no remedy; but till he have more authority over me, than I yet conceive him to have, I shall without fear give him my reasons, why I neither do, nor can acknowledge any *medium.*

First, because I finde those that had to doe with the *Manichees*, and heathen Philosophers, building their Argument upon this Basis, that *Omne ens est vel primum, vel à primo*; and that *malum* is therefore not caused by God, because it is not *ens*, but *non ens*, as they commonly call that which is but a privation: *e: g:* ἐλλήνων μὲν οὖν πολὺς πλανηθέντες τῇ ὁδῷ, καὶ τὸν Χριστὸν οὐκ ἐγνωκότες, ἐν ὑπτιάσει καθ᾽ ἑαυτοὺς τὴν κακίαν ἀπιφήναντο. ἀμφισβητοῦσες κατ᾽ ἐκεῖνα τὰ τὸν δημιουργὸν ἀποστερεῖν τῶν ἐναντιοποιοῦ τῆς ὄντων. οὐκ ἂν γὰρ εἶναι τῆς ὄντων κύριον, εἰ γὲ κατ᾽ αὐτοῦ ἡ κακία ὑπόστασιν ἔχει καθ᾽ ἑαυτοὺς, καὶ ὑπάρχει. ἢ πάλιν θέλοντες αὐτὸν ποιητὴν εἶναι τῆς ὅλων, ἐξ ἀνάγκης καὶ τῷ κακῷ δώσουσιν εἶναι. ἐν γὰρ τοῖς οὖσι καὶ τὸ κακὸν κατ᾽ αὐτοὺς ἔστι. τοῦτο δὲ ἄτοπον καὶ ἀδύνατον ἀν φανείη. *Orat. contra gentes*, p. 9. & *De incarnatione verbi*, p. 37. οὐκ ὄντα γὰρ ὁρᾶται τὰ κακά: ὄντα δὲ καλὰ; ἐπειδὴ τῶν ὄντων θεῶν γεγόνασι. *Greg. Nyss. Tom.* 2. 420. τὸ δὲ μὴ ὄν, οὐκ ὑφέστηκε.

ὑφεστῶτι τῶν ὄντων δημιουργός, ὁ τῶν ὑφεστώτων δημιουργὸς, οὐκ ἔστι· οὐκ ὢν ἔξω τῶν κακῶν αἰτίας ὁ Θεός. ὁ τῶν ὄντων, οὐχὶ ὁ τῶν μὴ ὄντων ποιητὴς ὤν, ὁ τῶν ὀρέξεων, ὁ τῶν πράξεων δημιουργήσας ὁ τῶν ἀρετῶν ὁ τῶν κτίσεων, &c. Who is such a stranger to St. *Augustin*, that hath not read such sentences as these from him, *de lib. arbit. lib.* 1. *Credimus, ex uno Deo, esse omnia quæ sunt, & tamen non esse peccatorum auctorem Deum. in* 1 cap. Joh. v. 1. *Peccatum quidem non per ipsum factum est, quia peccatum nihil est. Mali author non est qui omnium quæ sunt author est: quia in quantum sunt, in tantum bona sunt:* 83. *Quæst.* It would be endlesse to put together all sayings of the Ancients that are of this nature. I shall take off my Pen when I have only transcribed the remarkable determination of *Aquinas*, 1ª, 2ª, q. 79. ar. 2. *in corpo: actus* (saith he) *peccati & est ens, & est actus, & ex utroque habet quod sit à deo: omne enim ens, quocunque modo sit, oportet quod derivetur à primo ente: Omnis autem actio causatur ab aliquo existente in actu, quia nihil agit, nisi secundum quod est actu; omne autem ens actu reducitur ad primum actum, sc. Deum, sicut in causam quæ est per suam essentiam actus: unde relinquitur, quod Deus sit causa omnis actionis, in*

 quantum

quantum est actio, peccatum nominat ens & actionem cum quodam defectu. Defectus autem ille est ex causâ creatâ, sc: libero arbitrio, in quantum deficit ab ordine primi agentis, i.e. Dei, unde defectus iste non reducitur in Deum sicut in causam; sed in liberum arbitrium, sicut defectus claudicationis reducitur in tibiam curvam, sicut in causam, non autem in virtutem motivâ: à qua tamen causatur quicquid est motionis in claudicatione, et secundum hoc Deus est causa actus peccati, non tamen est causa peccati, quia non est hujus quod actus sit cum defectu.

Nay not onely the fathers & Schoolmen, but heathen Philosophers did see this. *Salustius* of the Cynicall sect mentioned by *Suidas* and *Photius*, in his book *de diis & mundo*, cap. 12. p.84. Αλλὰ πῶς θεῶν ἀγαθῶν ὄντων, καὶ πάντα ποιούντων, τὰ κακὰ ἐν τῷ κόσμῳ; ἢ πρῶτον μὲν αὐτὸ τοῦτο ῥᾴστον, ὅτι θεῶν, ἀγαθῶν ὄντων, καὶ πάντα ποιούντων κακοῦ φύσις οὐκ ἔστιν. ἀπιστία δὲ ἀγαθὸν γίνεται. ὥσπερ καὶ σκότος αὐτὸ μὲν οὐκ ἔστιν, ἀπιστία δὲ φωτὸς γίνεται.

Nor secondly, doe I know any other way of defining what *ens primum* is, but this that it is such a being, which is not from any other being, and which is the cause of all the beings that are.

Thirdly, this positive being of sin is it a finite

finite and participate being? If not, how is it not God? if? How is it not from the Fountaine of all essences?

Fourthly, I am the more confirmed that ther's no *medium* betwixt *Deus & creatura*, because Mr. *Pierce* after all his enquiry hath not been able to find any. For whereas he doth tell me that the works of the Devill are a *medium*, he could not sure but think that I would distinguish in blasphemy, lying, *&c.* Betwixt the *vitall act*, and its *deficiency* and *dissonance* from the Law of God, the act it selfe I hold to be positive, and from God; the irregularity of that act from which it is denominated blasphemy, lying, *&c.* I would derive onely from mans corruption, and the Devills temptation. If he will not take this from me, let him take it from those Gamaliels, at whose feet hee'l not account it any disparagement to sit as a disciple. Dr. *Fr*: White. *Pag.* 104. Defence of his Bro-
"ther, whereas sin is a deficience and ab-
"erration from the rule of justice, it can-
"not subsist alone; but even as halting
"must necessarily be joyned with some
"motion of the body, & hoarsnesse of
"speech with the action of speaking, so
"the evill of sin is conjoyned with some

 "action

"action, or motion of the soul, or body "which hath a naturall and positive be-"ing, and whereunto there hapneth a "going astray from Divine Law, even as "it hapneth to a lame mans naturall mo-"tion, to have halting concurring with it. "Of that which is positive and naturall in "sinfull actions Divines acknowledge "God to be the Author, both in that he "preserveth mans will and faculties, "whereby he is enabled to his operations, "and also because as the first cause he "produceth together with the 2d. cause "all positive motion. Dr. *Sand.* 1 *Tim.* 4. "4,5. *Ser. Ad pop.* There is a naturall (or "rather transcendentall) goodnesse, *bonitas entis*, as they call it, in every action, "even in that whereto the greatest sin "adhereth, and that goodnesse is from "God, as that action is his creature, but "the evill that cleaveth unto it, is wholy "from the default of the person that "committeth it, and not at all from God, "Dr. *Abbot*, answer to Bishop, *Pag.* 124. "We say, and you will say no lesse, that "God is the Author of all the actions in "the World; yet we say that sin is wholly "and onely of man himselfe: distinguish "the accident from the subject, the sin

of

from the action from the action it selfe, as God in the one shall be glorified, and man justly condemned for the other. May, what if Mr Pierce himselfe say, that the sinfull action, so far as it is an action, is from God? He saith that every good action of man is from the speciall grace of God. Now seeing all the good actions that are dond *per gratiam viatoris* be and must necessarily be on some account sinfull, concerning these actions I demand are they from God? If not, how is every good action from God? If they be, then he spits in the face of his judicious Dr Jackson, who saith exact *Cal. p. 3013. To imagine there should be one cause of the act, and another of the obliquity, or sinfullnesse of that act would be as grosse a solecisme, as to assigne, or seek after diversitie cause of the roundity of a sphere, or bullet besides him that frames the one, or makes the other*, or else he must say that the action, and that imperfect moral goodnesse which is in it are from God; but the sinfull imperfection, idolsis from man through Gods permission, and this he doth say *p. 172.* But then he ought not to be offended, if we take the same liberty, *Pag. 158.* He saith *God made idolaters men. And 159. men themselves are*

 the

the works of God onely, which is to grant more then with truth can be granted. But thus I argue, if God be the cause of men, than of *David's* child begotten by the action of Adultery, for Scripture will allow me to call that child, so soone as borne, a man, *John.* 16.21. If the cause of that child, undoubtedly then the cause of the action of generation by which, as by a causality, that child was produced. Yet was he not the cause of the adulterious pravity cleaving unto that action. *Quid mirum si dicamus, Deum facere singulas actiones quæ fiunt malâ voluntate, eum fateamur eum facere singulas substantias quæ fiunt injustâ voluntate & inhonestâ actione, Ans. de casu diab. c.* 10. So that we are but where we were at the first setting out. For the actions in which the evill of sin is subjected, Ile grant to be positive, but from God as well as the creature, the evill of sin from which they are denominated sinfull, is but a privation and requireth no proper efficient cause at all, such as it hath man is and not God. But I have obstructed his good nature in working. *pag.* 157. He goes on further to tell me that res *in Metaphysicks hath three acceptions, in the first of which it comprehendeth* entia rationis,

tionis, *as opposed to* nihil. Before he tell what the other two acceptions are, he corrects himselfe, *my designe is to convert and not confound him*, this charity (as is more than probable) did both begin and end at home had any benefit been intended to me by it, he should have ceased sooner. For I was confounded before that politick ἐπανόρθωσις was made. And let any one tell me how this discourse about *ens rationis* is here brought in: First, was it to let the World understand, that our Author knew what *ens rationis* meant? That's but a low design, and yet he cannot accomplish it neither, for he placeth the model of an house to be built hereafter among *entia rationis*, and yet that is as far from being only *objective in intellectu*, from not being longer than it is thought on, as the East is from the West. Secondly, hath he a mind to insinuate that sin is *ens rationis*, if so, it must either be *privatio*, which is that he all along denieth, or a *negatio*, against which his arguments militate with more strength, or *à relatio rationis*, which is affirmed by *Vasquez*, but against all good reasons, as I shall soon shew him if forced to so great severity by his owning such a paradox. Thirdly, was it his businesse to

intimate that all the *entia rationis* are so the works of men, as that God cannot be termed the cause of those actions, by which they are made? I will not torture his *ingeniolum* with that perplexed question, whether the Divine intellect doe fabricate *ens rationis*, but without all peradventure, the action of the understanding, though not the imperfection, is from God. Are not all our *notiones* 2æ. in Logick *entia rationis*, yet is the act of the understanding, causing them, so far from not being from God, that God hath indeed a more than ordinary and common concourse to it.

The privative nature of sin may be thus further evicted. *If a thing be therefore sinfull because it wants some perfection that it ought to have, and cease to be sinfull when it hath all the perfection which it ought to have, than is sin a privation; but a thing is therefore sinfull, &c.* Ergo. The consequence of the proposition is as clear as the noone day light, the assumption also needs rather explication than confirmation: theres not a novice but knowes the old rule, *bonum ex integrâ causâ, malum ex quolibet defectu.* To make an action good there must be a concurrence

rence of all the three goods, *object, end, circumstances*: the mere want of any of these three makes the action sinfull, because the Law requires that all the three goodnesses should be in the action, and the want of that which the Law requires to to be in any subject is a sin: or else we must reject, not onely *Aristotle*, but the Apostle, who saith, [illegible] This argument is used by *Greg. Arim.* a noble and ancient Schoolman, and largely insisted upon by *Faventinus*, the most acute *Scotist*. I me not ignorant that various replies are made to the argument, but answers also are commonly given to those replies, which to transcribe would be a matter of more trouble than profit.

My fourth and last argument against the pretended positivity of sin I dispose in this *Enthymem*: Originall sin is not positive, *ergo*, sin as sin is not positive. The consequent (I conceive) will be yeelded *sine sanguine & sudore*, otherwise the old Canon, *a quatenus ad omne valet consequentia*, would soon command it. As to the antecedent, I deny not but our Protestant Divines in their disputes against the Papists, doe make a positive, as well as a privative part of Originall sin; but how that terme may

be

be understood so as not to prejudice my assertion in the least is largely shewed by *Gilber. Voetius*, in his accurate discourse *de propagatione peccati Originalis. He that calls it a privation of Gods Image, saith the whole nature of it*, is a sentence of Mr *John Calvin. Macoovius* who is an *Hypercalvinist* in his *Posthumous* works p. 83. *In peccato inherente dicitur esse:* Qualitatem Positivam & Negativam. *Hanc vocant carentiam justitiæ originalis, sive non posse bonum; illam vocant pravitatem naturæ, sive posse tantummodo malum. De hoc vero ultima quæritur,* Quâ ratione dicatur positivum, cum omne positivum ens est, & omne ens bonum? *Resp. Positivum multipliciter Philosophis dici. In præsentiarum hæc significata tantum adseremus, dici nempe positivum physice, ut qualitas corporis, & ita physice positivum bonum est. Positivum ethice, ut virtutes ita etiam hæ bonæ sunt. Positivum logice, & hoc est affirmatio, hoc pacto dicitur hæc qualitas positiva ad discrimen prioris partis peccati quæ negative effertur, cum hæc affirmative efferatur.* That I may prove originall sin not to be positive in the sense we now use the word positive, I must lay down this as *à postulatum.* That the

soule

soule is not by propagation, or *ex traduce*, (as they speak) but immediately created by God. If this *postulatum* should not be granted me, I should not feare the demonstrating of it by evidence of Scripture, and strength of reason, to any gainsayer; but such my charity forbids me to think Mr *P. Jerome* we know was very peremptory for the soules creation: *August*: though he was not so confident in this point, yet in an Epistle to *Jerome* thus expresseth himselfe, *Licet nemo faciat optando ut verum sit, quod verum non est: tamen si fieri posset, optarem ut hæc sententia vera esset. Sicut opto, ut si vera est ab te liquidissime atque invictissime defendatur.* The creation of the soule supposed, I thus argue. If originall sinne be a thing positive, 'tis either the soule it selfe, or some of its faculties, or some accident or adjunct a greeing immediately to the faculties, mediatly to the soule it selfe, but none of all these, ergo. To say with *Flaccius Illyricus*, that it is the soule it selfe, were with more than heathenish impiety to calumniate the goodnesse of our Creator, and the like absurditie will follow if we assert it to be one of the faculties of the soule, If we say it is an accident inhering in the

faculties

faculties of the soule, then it was either put into them by God, which will make God the Author of the worst of sins, or else it is caused in them by the souls presence in, and union to the body, or from some action of the soule it self: Not by any action of the soul it selfe, for its faculties are sinfull before it put forth any one act of reason: Not from its presence in, or union to the body: for who can imagine how the soul, which is spiritual and immaterial, should be defiled by being joyned to a body? which though full of naturall imperfections, is not sinfull; and if it were sinfull could not communicate its sinfulnesse to the soule that informes it. But now holding original sin to be a privation in an active subject, we do avoid all these inconveniences, by saying, that Adam by his first transgression did sin away the Image of God from himselfe, and his posterity, who were in him, not onely as a *naturall*, but as a *federall head* also, and so God treateth the soules of men void of his image, and yet justly looks on them as sinners, for wanting this image, because they ought to have it, and by their own folly deprived themselves of it.

As

As for the reasons Mr P. hath against the privative nature of sin, he hath so slipt and glided them into all the severall parts of his book, that it is almost impossible, to refute them without committing as many *tautologies*, as he useth himselfe in making them. I must therefore fall a picking of the up, like so many dasies in a bare common, here and there one, where I can find them; but first methinks tis somewhat strange, that my aggressor should put forth a discourse tending to prove the positivity of sin, and never consult the Schoolmen, among whom the question hath been for many yeares agitated, or if he did consult them, then it is more strange that he should not finde ingenuity to acknowledg whence he borrowed his arguments, and take notice of the solutions, so commonly and plainly given to them: Yet I confesse, sometimes our disputant hath let fall such reasons as were never thought on by any before him, this is the happinesse, or rather, unhappinesse of some, that they can use and urge such *mediums*, which those with whom they deale had not wit, great, or little enough to foresee: so I remember I once heard a fellow with extream confidence strive to prove, that there

was

was no necessity of repentance in order to salvation, because *the gifts and callings of God are without repentance*; an argument, I dare say with which the Minister never expected to be encountred: will thou see its parallel? look *pag.* 156. *unlesse* Mr Hick. *will embrace the suds of a contradiction, he must confesse that to be positive which Christ came to destroy.* The suds of a contradiction! A pretty similitude. But I would faine know whether Mr P. will say there be any proper privations? If he say there be none, he must think of making our freshmen some kind of satisfaction, for robbing them of one of their post-predicaments: if he say there be any, he must either let fall this sad loose way of arguing, or else shew us some one example of privation, which Christ either did not, or could not have destroyed, had he so pleased, by introducing the opposit forme into the subject; 'tis said 1 *Cor.* 15. 26. *The last Enemy that shall be destroyed is death.* Will it hence follow, that death is no proper privation? The best crowers are not alway the best fighters.

A. 2. Argument is from habituall sins, which I confesse were a good one had it been

been well managed; but Mr *P.* can no more use it than young *David* could *Saul's* armour; for marke the letters and syllables of the man, *Pag.* 161. *Sins of commission being riveted in a man by long custome and continuance, are commonly called habituall sins, so then* Mr H. *cannot but confesse that vices are habits, as well as virtues (there is an habit of drunkennesse as well as sobriety) and that habits are qualities he cannot be ignorant if he is but able to tell his fingers; and that a habit is a thing positive his post predicaments have taught him, where a habit and a privation are set as opposite termes such as do mutually necessitate each other absence.*

1. What consequence is this, if I can tell my fingers I can not be ignorant that habits are qualities? Did not Mr *P.* know how to tell his fingers before he knew that habits were species of qualitie?

Well, but grant him (which is denied by learned *Piccolomminee*) that habits are qualities, whats gained? Just nothing: he makes a face as if he had intended a *Sorites* but hath so miscarried in the pursuance of his *medium*, that I cannot with all my skill mould his words either into a *Sorites*, or any other good forme of argumentation.

I

I suppose the proposition *habits are qualities* is redundant; and that the thing he aimes at is this; that which is an habit is positive: some sins, as drunk. are habits. Ergo, the proof of the Major, because *habit in the postpredicaments is set as an opposite terme to privation.* This would almost make a man think, that he took the word *habitus* to be of as limited a signification in the postpredicaments, as it is in the 4th predicament, but that is too sad a failing to charge a Scholar with, yet he falls into one as sad: for, by making the habit of drunkennesse a fit example of habit in the postpredicament, he must set the habit of sobriety as its opposite terme, and make it a privation, which is to cut his own throat: but had his hand been so steddy as that he had hit the marke at which he shot, I think he did not take his aime aright; for I doubt not whether the habit be positive, but whether that vitiosity from which 'tis called an habit of drunknesse be a positive entity. How evill actions may be said to produce evill habits, evill habits produce evill actions, and yet sin not be positive, see *Baro. met. de nat. mali.* And to remove prejudice, though he were a Scotchman, yet he was no *Puritan.* Ibid.

Ibid. *There must be something positive to make a man positively foul, which foulnesse suffers a privation when the man is cleansed of his filth.*

Would not one think that all things conspire to make the good Rector ridiculous? It must indeed be some thing positive that rendreth the sinner positively foule: But how will he prove the filth of sin to be positive? Not from *Rom.* 22.11. For there be not so many Chapters in that Epistle, Nor doth he offer any other proofe: Therefore we may make the spirituall filth to consist in the want of that *nitor gratiæ*, which either was, or should have been in the soule.

His main argument is from *actuall sins, as lying, and blaspheming, and believing that there is no God*, even in the prosecution of this argument, he shewes more of the Palme than of the fist. But that he may not have the same quarrell with me, that *Fimbria* had with *Scævola*, who appointed him a day, because he did not *totum telum in se recipere*: I would give his argument the best advantage I can, by supposing his instance to be made in the very worst, and most intrinsecally evill of all actions, that of hating God, and will

 shew

shew: 1. Why such acts, are called intrinsecally and essentially evill. 2. What others have answered to this objection. 3. What I conceive is to be answered according to truth.

Such actions are called intrinsecally evill, both because they are evill antecedently to any positive Law, and because they are evill *ex genere, & objecto*, and not meerly through the want of some circumstance: for a Scholar to walke in the night season, when by the statutes he is bound to be within his Colledge walls, is sinfull, to walke at a time allowed, in a convenient place, and to a good end, is not sinfull. but the hating of God is such an action, as no circumstance of time, or place can make lawfull.

Some to answer the objection, do make the *totum complexum, odisse Deum, the very determination of the hatred to God*, to be the materiall part of that sin, and then the formall part, they make to be the want of conformity in this action to the Law of God, and so they labor to shew, or rather to feigne, some conditions in the concurrence whereof, such an act is seperated from it's pravity: Let the Reader, if he please to satisfie his curiosity, consult

Greg.

Greg. Valent. 2. Tom. in Tho. dis. 6. q. 9. puncto 1. Or, *Bradwardine lib. 1. cap. 26.* I recite not their words, because I need not their helpe, and because they seem to make impossible hypotheses, as if the hatred of God were produced by God in a stone, whereas it cannot be that there should be the hatred of God in a stone, which neither hath nor can have any knowledge: nay the beasts, though they have love and hatred, yet cannot be said to hate God, of whom they have no knowledge, or representation.

I say therefore, that the hating of God is *complexum quid*, and must not be spoken of, as if it were one: the vitall action of hatred, is a thing positive, but the undue referring, or terminating of that act to such an object which is altogether lovely, chats the sinfulnesse of the action, and not positive but privative: indeed *omne esse morale est valde jejunum & diminutum*, morall goodnesse and evill are rather *modi entium* than *entia*, which made *Vasquez*, though otherwise a very acute Doctor, place them, as I noted before, among *entia rationis*. Yet because it belongs to the Universality of the first cause to produce not onely every

reall being, but also the reall positive modifications of beings. Therefore we say, that in good workes, both the workes themselves and their rectitude are positive, and are from God; in evill works there are also two things considerable, the workes themselves, and their pravity; the workes themselves we doubt not are positive, and from God, as all other positive things: but their pravities adde no new entities to them, but consist in a meere privation; in those things which are to be done according to rule, good consists in a conformity to, and convenience with the rule, but evill in a disformity, or discrepance from the rule; conformitie is positive, disformity is privative. And in this Answer I am very much confirmed, by the sayings of *Anselm*, and *Twisse*. Thus *Anselm, de conc. Prædest. & libero arbitrio cap. 1.* *God caused all things which are done, either with a just, or unjust will; that is good workes, and evill: in good workes he both causeth, that they be, and that they be good; in evill, he only causeth that they be, not that they be evill, adding this reason of the difference, because to be evill is to be nothing:* Dr Twisse, *vind. lib. 2. There is a twofold*

actuall

actuall concourse of God, one of Generall influence, the other of speciall grace; the concourse of generall influence is necessarily required to every action, whether good, or evill, but the concourse of speciall grace, is onely required to a worke throughly good: every good worke therefore needs a twofold help, one of generall influence as it is a work, another of speciall grace as good; but an evill worke requires onely the concourse of generall influence as it is a worke, but that it be evill, no more is required than the denyall of speciall grace: Thomas speakes to the same purpose, 2. *Senten. dist.* 37. *art.* 2. *p.* 2.

A 5. thing which Mr *P.* would faine have to doe the office of an argument is this, *if every sin be privative, than there will be no difference betwixt sins of omission and sins of commission, but a difference there is betwixt them, therefore, &c.* I suppose those words, *Pag.* 167. Would, if reduced to mood and Figure, appeare before us in such a forme, as I have now represented, *he makes no difference betwixt not blessing and cursing God, betwixt ceasing to give almes and grinding the faces of the poore, betwixt not saving and killing another man:*

Answ. Sins of omission and commission are sufficiently distinguished, notwithstanding they be both made to consist in privation: Omission will be the transgression of an affirmative precept, cōmission the transgression of a Negative precept. 2ly. They differ in respect of their immediate foundation, the *fundamentum proximum* of a sin of commission is some act or habit: but these are not the *fundamenta proxima* of a sin of omission: it vexeth me, that I am forced to inculcate these so vulgar and obvious things, which none are ignorant of, but those who never learned the *A,B,C.* of Philosophy. To the same Cluster I may reduce what he hath, *P.* 146. *Murder must have something in it of positive to distinguish it in specie from all other sins:* But *Scotus in* 2. *dis.* 35. will tell him that the specificall distinction of sin is taken from the different privation of different rectitude, and *Ioh. Rada*, will tell him that there is no reall difference betwixt *Thom* and him in this: deafnesse and blindnesse are privations, yet specifically distinct, because one is the privation of the power of seeing, the other of the power of hearing: But how thē are the two extreme vices distinguished *v.g.* Covetousnes & prodigality? seeing they are priva-

privations but of the ſame habit of liberality.

Anſw. Becauſe covetouſneſſe is a privation of liberality, as it puts a man upon honeſt ſpending, prodigality is a privation of liberality as it doth incline a man to avoid ſuperfluous ſpending. Thus I have eked out my adverſaries argument, which was ſomewhat ſhort and ſcanty, this made him ſeek to peece is with a patch of Grammar, for ſo it followes, *ſome are not only poſitively but ſuperlatively evill*: the jeſt lieth in *poſitive* and *ſuperlative*. I am content he ſhould thus uſe his wit without any rival: But I have been told that ſome years ſince there was one *T. P.* lived near the Schools, who would have made ſuch clenches with him and given him three for one.

A 6. argument that he will needs preſſe to fight for the poſitivity of ſin is taken from thoſe Scriptures, which do ſpeak of greater and leſſer ſins, *Pag.* 163. At this I would ſtrike with my Anſwer, if I could finde where the veine of proofe did lie: if I may gheſſe it lyes in this, that there can be no degrees in a privation, but this is a meer miſtake: Among privations ſome are greater, ſome leſſe, with relation to

that forme unto which they are opposed: if the forme have degrees of intention, that may *Physically* be accounted the greater privation which removes more degrees of the Form from the Subject: that the lesse which removes fewer: if we reckon *morally*, then we may also calculate the degrees of privation from the greater or lesse obligation, that the subject is under, to have that form, which for the present he wants.

A. 7. *If sinne be a privation, how are actions and operations ascribed to it? How doth the Apostle say sinne wrought in him all manner of concupiscence?* Rom.7.8.

Answ. In such speeches sin signifies not abstractly and formally: but it signifies our nature and its faculties as under corruption. The faculties in which the sinfull privations are, by reason of those privaons doe lust against the working of the Spirit.

And now I might take my leave of Mr *P.* but that I am told of no lesse than 17 cogent Arguments used by him in his *Divine Philanthropie*, which I had not the courage to venture on. When Mr *B.* told him, that he durst not quote the Assemblies Confession, he is made a lyar for that

that ſpeech: If he deſerve ſuch a cenſure, ſo I am ſure doth Mr P. How could I be ſaid to want courage to meddle with that which I had never read over? And which now that I have been forced to read over, hath rather exerciſed my patience than my courage: ſo far am I from looking upon his arguments as convincing Demonſtrations, that I think I ſhould honour them ſufficiently, if I but ſay that they are good enough for a Sophiſter to uſe whē he is put to cours in the Horſe-fair, *ex tempore*. He pretends to have proved in ample manner, That ſinne hath an efficient cauſe, properly ſo call'd, being angry it ſeems with the ſaying of *Auguſtin*, that makes it to have a *deficient*, rather than an *efficient*, properly ſo called. The fathers words are theſe *de Civit. Dei lib.* 12. *chap.* 7. nemo ergo quærat efficientem cauſam malæ voluntatis, non enim eſt efficiens, ſed deficiens: quia nec illa effectio eſt, ſed defectio, deficere namque ab eo quod ſumme eſt, ad id quod minus eſt, hoc eſt incipere habere malam voluntatem. Cauſas porro defectionum iſtarum, cum efficientes non ſint, ut dixi, ſed deficientes velle invenire, tale eſt, ac ſi quiſquam velit videre tenebras vel audire ſilentium, quod tamen utrunque

trunque nobis notum est, neque illud nisi per oculos, neque hoc nisi per aures, non sane in specie sed in speciei privatione. Nemo ergo ex me scire quærat quod me nescire scio, nisi forte ut nescire discat, quod scire non posse sciendum est; ea quippe quæ non in specie, sed ejus privatione sciuntur, si dici aut intelligi possunt quodammodo nesciendo sciuntur, ut sciendo nesciantur. Thus *Aug.* but Mr *Thomas Hobbs* if Bishop *Bramhall* wrong him not *pag.* 234. *I am of opinion that the distinction of causes into deficient and efficient is* Bohu *and signifieth nothing.* This *Malmesburian* opinion Mr *Thomas Pierce* thinks meet to contend for by arguments more considerable for number then weight: lets heare them. *Pag.* 145. *If man be not the efficient cause* (saith our doughty Disputant) *then he is either the materiall, or formall, or finall.* Rather than we will seem to be too much frighted, we will say that man is the materiall, or subjective cause of the action: such a materiall or subjective cause as evill can have: And he is the efficient cause too of the evill of the action, if by an efficient he meane no more than that unto which it may be ascribed. But he and I

both

both were best not to make too much nois, lest we should awaken the youngsters to fall aboard us with such an Argument as this. If man be the efficient cause either of a good action or a bad action, then he doth effect it by another action, and so we may proceed *in infinitum*. To let that pass; the deficient cause is reduceable to the efficient: and this is to be said: Suppose the first sin of Angels to have been a proud desire to be equall unto God: the cause of this proud desire was the will of the Angel: but it was the cause of the action (in such a sense as a causality may be said to have a cause) *per se*, of the vitiosity of the action, it was onely the cause *per accidens, & per concomitantiam:* nor doth the vitiosity of the effect alway suppose a vitiosity in the cause: though it alway presupposeth an imperfection in the cause: and where the cause it selfe is vitious, its vitiosity is not the cause of the vitiosity of the effect; for vitiosity of it selfe, neither can effect, nor be effected; but the vitious cause, taking together the being, and the supervenient privation, is the cause of the vitious effect, taking it in like manner for the being, and the superadded privation.

But

But if we contradict him, we must say, that God damns men for nothing.

Anselm, In the place I before referred my Reader to, makes this objection, and laugheth at its weakneſſe, *De Con.vir.c.6. Quidam cum audiunt peccatum nihil eſſe, ſolent dicere: ſi peccatum nihil eſt, cur punit Deus hominem pro peccato, cum pro nihilo puniri nemo debeat; quibus quamvis humilis ſit quæſtio; tamen quia quod quærunt, ignorant, aliquid reſpondendum eſt.* What doth he mean when he ſaith, that God then muſt puniſh men for nothing? If he meane that God would puniſh men becauſe they have not that in their faculties, habits, actions which ſhould be in them, what abſurdity is there in that? Is not the puniſhment juſt, except it be for poſitive entities? How many men have been impriſoned for not paying ſummes of mony which they did owe? Yea I believe Mr *P.* could well enough beare my being puniſhed for not paying him his Arrears which he (vainly enough) fancyeth to be due to him; and yet non-payment cannot be accounted a poſitive entity: nor doth Mr *P.* know how to place it in any predicament of Beeings.

Sin is a punishment, but punishment is a positive entity. erg.

There is a punishment of losse, which scarce ever any man said was positive. There is a punishment of sense, and this we say is no other way an evill or a punishment unto us, than as it doth deprive us of some perfection of which we are capable. The punishment of sense may be said to be positive as to its foundation, not in its formality: that is, it is not positive, if we consider that in which the very evill of that punishment formally consists. As to the rest of his Arguments, they are partly such as I have met with before, and partly such as others upon whose expressions they are grounded, are more concerned in than my selfe. When Mr *B.* will undertake to vindicate every expression that hath been used in the managing of those controversies by men of his opinion, then may happen perhaps sense some kind of obligation, to try whether I can justifie every thing that hath fell from Mr *W.* and Mr *B.* in the meane time they are of age, let them speak for themselves, if they count it needfull: if they count it not needfull, why should I spend labour about that, in the doing of which I cannot take any

great

great pleasure, and for the doing of which they will con me no great thanks. This I cannot but observe, that though none durst undertake Dr *Twisse* in the Arminian Controversies, whilest he was alive, yet since his death every puny will be nibling at him upon all occasions, which puts me in mindes of that paltry fellow in *Pausanias*, who being never able to get the mastery in his life time of one *Theagenes* a famous Wrestler, came many a night after he was dead and scourged his Statue, which was erected in the honour of him. *Pauf. in Attic.*

If Mr *T. P.* or Mr *I. G.* do verily believe Dr *Twisse* to be an enemy of that Divine grace, which he pretends to have maintained, let them follow him *ἀνὴρ ἀνδρὶ*, as he did those with whom he took occasion to deale: and when they shall have so done, Mr *Jeames*, a person of a very scholastical head, will not long let them be without an answer. And so I leave my Combatant, resolving, if it may be, never more to come so neere him, till I am told by others, that his breath smels sweeter.

Upon the review of my book I cannot but recall what I have often read from *Gilbertus Cognatus*, of a man with an ulcer in his face

face who passing over a Bridg where the passengers were to pay a certaine peece of mony for every malady of body found upon them, was required to pay the accustomed tribute for the ulcer in his face; but hee refusing to pay it, the Officer pulls off his hat intending to keep it for a pawn; his hat being taken off, another malady appears in his bald head. Now Sir (saith the Officer) I must have a double tribute of you: Nay (saith the Traveller) that you shall not, and begins to struggle with the Officer; who being too strong for him, gave him a foyl, by means whereof there was a rupture perceived under his coat: Now (saith the Officer to him againe.) I must have a treble tribute of you. The more Mr *P.* doth struggle, the more doth he discover his infirmities: yet I believe he will not be quiet, for they that have a bad cause will alway have the last word, if death doe not stop their mouthes. But as to my selfe, I think we had both been held wiser men if we had held our peace, especially seeing the heat of these Epidemicall controversies hath produced more Writers then (to use *Plautus* his similitude) an hot summer brings forth buzzing flies; and therefore, though Mr *P.* through his provoking

voking language, hath made a coward to fight for once, yet will he scarce draw me into the field again: for neither can I undergoe the judicious tryall of the Learned, nor am I willing to hazard the passionate censures of the ignorant: nor have I observed, that many have been healed by going into the troubled waters, though moved by the best Angels of the Church. Truth is so lovely, and beautifull, that they who embrace Falshood, will needs have it to be Truth: and because they are unwilling to be deceived, they will not be convinced that they have been deceived. If Mr *P.* doe reply seriously and judiciously, so as that I be convinced, it will be sufficient, that in a private Letter I thank him for undeceiving me, and authorize him to publish to the world, that I am his proselyte. But if his Reply shall be seasoned with the salt of *Momus*, not of *Mercury*: or if it be stuffed and coloured onely with an *ignorantia elenchi*, defending that which is not impugned; or if he shall like the flyes, seek for, and stick onely upon a sore place, fall on the sick and weak parts of my discourse, and never attempt to charge through the main body, I shall vindicate my selfe onely with

contempt

contempt and silence. When a Noble-man of this Nation had a controversie in Law with a Brewer, who had a Garden and dwelling house bordering upon his: The Brewer gave it in charge to his servant, to put in so many hogsheads of water more into all his Brewings than he was wont to doe, telling him that such a supply would bear the charge of his suit with his adversary: which being overheard by the Noblemam, he sent presently to the Brewer, resolving he would no longer goe to Law with him, who upon such easie and cheap tearms could manage his part of the suit. I neither make my selfe the Noble-man, nor Mr *P.* the Brewer, but yet seeing he suffers his fancy to fly abroad so fast, seeing he hath a fluid ink-pot, as ready at hand as the *Thames* to the Brewer: seeing he can print more Books in two years, than a wiser man would undertake to print in all his life: nay, seeing rather than not be a good customer to *Mercurius* Politicus, he will clap a new Title to his old Works. I may well be excused if I have no mind to meddle further with him. Of all distempers I hope I shall keep my selfe free from the itch of disputing and writing many books: And

I doubt not but wise men will count it more commendable to stand out, than to play at small games.

The God of Truth and Love, teach us to follow the truth in love, that we may grow up into him in all things, which is the head, even Christ.

FINIS.

AN ADVERTISEMENT TO THE READER,

Concerning A clause in Dr HEYLINS *Examen Historicum.*

THere *came lately to my hands a book in a large and faire Octavo written by* Dr PETER HEYLIN, *wherein (as Tinkers sometimes by stopping one hole make many) whilest he takes upon him to correct some faults in* Mr THOMAS FULLERS *History, he himselfe falls into more and fouler, for which I must leave him to the mercy of God, and the justice of abler pens, Onely whereas (forgetting the Proverb concerning birds that defile their own nest) he hath let a passage drop from his pen, that is not onely injurious to our reformation, but*

also very aspersive to Magdalen Colledge, *of which I have yet the honour to be a member, I thought my selfe obliged to make some animadversions upon it, and to give the Reader in a short Postscript some account concerning the dividing of the Gold, which as is said did hinder* Mr John Selden *from bestowing his Library on the* University.

But first lets heare what the Reverend Dr *saith about it* page 269. *One of the first effects following on the alteration* "(*i.e the alte-* "*ration made by the Visitors*) *was the rifling* "*of the Treasury in* Magdalen Colledge, *of* "*which he* (i. e. Mr T. F.) *tells us, lib.* 9. "*Fol.* 234. That a considerable summe "of Gold, being by Dr *Humphry* left in a "chest, not to be opened, except some great "necessity urged thereunto, was lately "shared between Dr *Wilkinson*, and the "Fellowes there. *But first our Au-* "*thor is mistaken in* Dr Humphry, *though* "*he be willing to entitule him* (*whom he calls* "*a moderate non-conformist*) *to some bene-* "*faction. The summe there found amounted* "*to above* 1200 *double Pistolets, the old* Dr "*having no fewer than one hundred for his part* "*of the spoile, and every Fellow* 30 *a peece* "*for their: each pistolet exchanged at* 16s 6d. "*And yet the Exchanger got well by the bar-*

gain

"gain too. *Too great a summe for* Dr Hum-
"phry, *who had many Children, and no pro-*
"*vident Woman to his wife, to leave behind*
"*him to the Colledge had he been so minded.*
"*The mony (as the Tradition went in the Col-*
"*ledge) was left there by the founder to reme-*
"*dy and repaire such ruines, as either the ca-*
"*sualty of fire, or the ravages of a civill warre,*
"*might bring upon it; to which the nature*
"*of the Coyne being all French pieces gives*
"*a farther testimony.* 2. *I would have our*
"*Author observe, that those whom he accuseth*
"*of this act of rapine, were neither high roy-*
"*alists, nor covetous conformists, (as we know*
"*who words it) but men agreeable to the times*
"*and of the same temper and affections which,*
"*himselfe is of. The conformists never beeing so*
"*covetous as to cast an eye towards it, nor the*
"*high royalists so ignoble in their greatest ex-*
"*tremities, as to lay hands on it.*

Words that have in them some little truth, but drowned in as many mistakes, as much uncharitablenesse and partiality, as could well be comained in so few lines--Of which the Reader will have little temptation to doubt when the matter shall be fairely laid before him.

Tis true that the mony was not bequeathed by Dr Humphry *but left in the Tower by*

our magnificent Founder, for proofe whereof we need not have recourse unto any blind tradition, the statute it selfe speaking so plainly, "*Stat: de sigillo & ejus custodia, & cistis communibus.* Volumusque ac statuendo adjicimus quod in superiori camerâ turris sit una alia cista tribus diversis seruris serata quarum claves habeant præsidens vice præsidens,& senior decanus in quâ ponuntur certæ pecuniarum summæ præsidenti sociis& scolaribus dicti Collegii pro litibus & placitis defendendis,etiam pro possessionibus si opus fuerit amplioribus acquirendis, & pro repentimis (quod absit) incendiis, & ruinis manneriorum, quæ alias,de aliis pecuniis Collegio ex ejus reditibus & proventibus nequeant quomodo libet reparari:ex nostrâ liberalitate traditæ & donatæ secretius & securius custodiendæ, quos quidem Clavigeros arctius oneramus, quod omnes pecuniarum summas in dictis Cistis positas seu reponendas secretius quo poterint modo & formâ quibus præfertur conservent in usus prædictos cum opus fuerit, & non alios absque dolo & fraude seu malo ingenio discrete & fideliter conservandas. *But after that he had entitled the founder to the benefaction,and so corrected the Church Historians mistake,*

ſtake, why could he not in this reſt ſatisfied, and not word it ſo as to leave the vulgar reader under doubt, whether Dr Humphry *had a mind large enough to part with ſuch a ſumme of mony, and why could not our Doctor bleſſe God, if Divine providence hath beſtowed on him a vertuous conſort in whom his heart may ſafely truſt, but he muſt diſquiet the Aſhes of a Reverend and moſt pious profeſſor, by telling the world ſo long after his death, that he had the infelicity of beeing joyned to an unthrifty wife. Are there not living non conformiſts enough to vent his ſpleene upon, but that he muſt alſo expreſſe his diſpleaſure againſt the dead: it will perhaps be replied that this was needfull to be added as a reaſon to outweigh the contrary aſſertion of* Mr Fuller. *But had we not other reaſons to convince* Mr Fuller, *this would not do it, for what improbability is there in this that one who was Dean of Winchester President of* Magdalen Colledge *and the Kings Profeſſor ſhould be able to ſpare from the neceſſities of Wife, Children:* 11300 *pounds? did not Deane* Sutliffe, *though he had a daughter, which daughter had Children, beſtow on* Chelſy Colledge *the Farmes of* Kingſtone, Hazzard, Appleton, Kramerland *richly worth* 300l per annum. *But we leave* Dr Humphry *in the*

catalogue of learned writers, not of benefactors, onely adding that he may be called a benefactor in a sense because though he added nothing to his fellowes Revenues, yet he never diminished them in the least, in which if all his successors had imitated him: they would have left a better report behind them: and now I shall most faithfully lay down the matter of fact.

After the alteration made by the Visitors, the Colledg the very first audit they kept, found themselves to be sixteen hundred pound in debt (as wee demies were told) the discharging of which debt, and the paucity of leases renewed, made the fellowes poore enough. Audit was over, officers chosen, discipline exercised, nor did any one in the least dream of any quantity of Gold to be found within the Colledge walls: when lo the President and Officers goe into the Tower with no worse intent then to search for a statute book (which accordingly they met with) that so the house might be governed by law, and not by tradition, in searching for statutes they meete with the aforesaid Gold, how it came thither none knew, but it was supposed that it was some mutuum, out of which they thought they might pay themselves especially (which was much insisted on) the city

having

having in it then a Regiment of Soldiers, who began to mutter, that they and not the Scholars had right to the Mony. All this while if any offence was committed, twas out of ignorance invincible, no man in the least knowing the Gold to be laid up for any such uses as afterwards they found specified: if any one had knowledge of that statute and yet concurred to the dividend, he hath reason to be ashamed that he kept his knowledge to himselfe, and more reason to be ashamed that he went contrary to his knowledge. After the death of our Præsident we are summoned to appeare before the committee of Parliament, information beeing given that the divident was made against the statutes of which by this time we had some knowledge. Some fellowes were sent up to make the Colledge defence, and this for substance was it: that they had the last audit laid up five-hundred-pounds in the Tower, and that the Committee for Lincolnshire had seven hundred pound of the Colledg in their hands which so soone as they should receive (and they hoped the Parliament would grant them an Order to that purpose) they would put into the tower also. But the Lincolnshire mony being now not to be hoped for, divers have allready refunded what they have received, and so others intend to doe. This is the true state

of

of the businesse about which so much noyse hath been made in the world—now lets take notice of the Doctors failings, if it be but to make him lesse severe to the mistakes of others.

1. *He seignes this was one of the first effects which followed on the Alteration made by the Visitors at Oxon: he faileth for it was no effect, but onely a consequent, we must not now confound* μετὰ τοῦ *and* διὰ τοῦ *betwixt which the great Philosopher doth so carefully distinguish.*

2. *He carrieth it as if the Partition had been made onely among the president and fellowes, whereas it was made among president Fellowes, and all that were members of the Foundation, not the undergraduate choristers excepted.*

3. *He feighneth the fellowes to have received but* 30 *peeces whereas every fellow received* 33.

4. *He feigneth each peece to be sold at sixteen shillings sixpence, whereas it is more then probable that no one peece was so exchanged: those who put them of receiving* 20s *or* 19s *or* 18s 6d *none so little as* 16s 6d.

5. Dr Wilkinson *hath little Justice, if not great injustice done him, whilst it is said, that he received no lesse then an* 100 *pieces for his part*

of

of the spoile, for it is well known that he at first denied his consent to the taking of the Gold out of the Tower, and though he yeelded at last to the dividing of it οὐχ ἑκὼν ἑκών, yet not with any intent that the fellowes should looke upon it as their own, but onely as a depositum: he hath said it openly at a meeting, that it must all be restored; and of the same mind was he, when he lay upon his death bed as his heire and nephew can witnesse.

6. Is it not a little uncharitable, to aggravate the dividing of the Gold, and not to take the least notice of the restitution that hath been made by sundry fellowes and others: me thinks living but at Abingdon he could not (unlesse willingly) be ignorant of such a restitution, and if he were not ignorant how could he answer it to his conscience, thus to represent mens falls, and passe over their recovery in silence. And now we are fallen upon the point of Restitution, I will propound two cases to the Doctor, 1 Whether he that taketh mony for resignation of a Fellowship be bound to restore. 2 Whether he that is married and carrieth it so clancularly that the house can make no just proofe of it, be not bound to restore all the benefits that he received from his place after his halfe yeare is expired. If the Doctor will resolve these two cases, in the Affirmative

tive, & have rhetorick enough to perswade men to practise according to his resolution we shall soon have treasure enough to fill our chests fuller then our founder left them: and a little to encourage to this worke I will set down the example of Mr William Lyford *an aged and pious Minister, and sometime Fellow of Magdalen Colledge: he in his last will and testament hath bequeathed an hundred and twenty pound to the Colledge in these words.* I give and bequeath unto the President and fellowes of Magdalen Colledge in Oxon for the time being, and their successors for ever the summe of one hundred and twenty pounds, to be paid unto them by my executrix within seven years, next after my decease: and by them or my executrix, and Overseers to be laid out, to raise an exhibition for, and towards the maintenance of a godly poor Scholar of that Colledge in manner and forme following &c. This I dedicate unto God by way of thankfulnesse for his mercy to me in that Colledge, and in way of restitution for a summe of mony, which according to the corrupt custome of those daies, I did receive for the resignation of my fellowship in that Colledge.

7. *Whereas*

§ 7. *Whereas the Reverend Doctor doth so please himselfe in this, that the Gold was divided by the* New Fellowes, men agreeable to the times, and of the same temper and affections which Mr *Fuller* is of. The conformists being never so covetous as to cast an eye towards it, nor the high Royalists so ignoble in their greatest extremities as to lay hands on it. *I must needs say that this is but a poor commendation: for if we may believe these worthy persons whom we found in the Colledge, or some of those who were ejected, that Gold was never seene, nor known of by the society. This I am very confident of that the last time that Gold was statuteably seene was long before, most of those fellowes who were ejected had a name in the* University. *And truly he had need have a very large measure of charity who can think that they who parted with the Colledge plate, not the Founders own cup excepted to maintaine the Warre, would not also have lent or given away these spur royalis: or at least without doubt they would when they saw they must leave their places, have either divided them, or secured them from comming to our hands. In a word I thought when I tooke my share of the Gold I might do it with a good conscience:*

but

but having since that considered the statute, I thought I could not keep it with a good conscience. And though I will not judge those who are of a different mind, yet seeing it may be a sin to keep, and can be none to restore In rebus dubiis tutior via eligenda est.

I am now sensible what an eminent man I have provoked: but if I have said any thing too vehement I have said it in the defence of a society, and with a mind that is willing to sacrifice the body in which it lodgeth to the advancement of learning and the Vindication of learned men.

Non partis studiis agimur, sed sumpsimus arma
Consiliis, mendax fama, inimica tuis.

HEN: HICKMAN.

FINIS.

ERRATA.

Pref. for *spightfulnesse* read *sprightfulnesse*. pag. 9. l. 5. r. *Tit.* 3. pag. 77. l. 2. r. *ἰκεῖν* pag. 99. l. 10. r. *it*.

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